

ST. ANTHONY'S NUMBER

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FRANCISCAN FATHERS
DUNS SCOTUS COLLEGE

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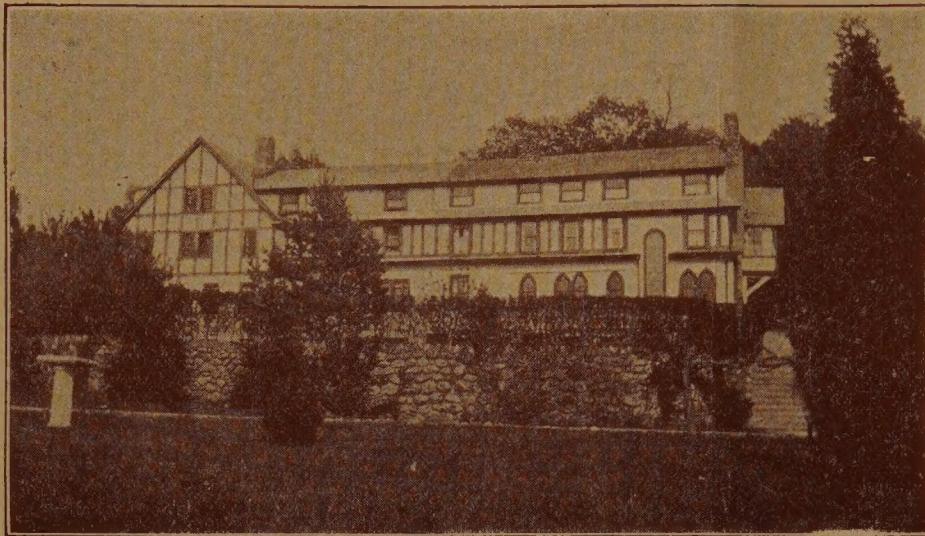


Vol. XXVIII.

JUNE, 1930

No. 6

Our Lady's Hostel at Beautiful Graymoor



A Home of Rest and Center of Mountain Grandeur

The Graymoor Sights Are Numerous

Bear Mountain Bridge.
Garrison-on-Hudson.
Hills in panoramic vision
from Holy Ghost Chapel.
The walk to St. Anthony's
Farm.
The Little Flower Oratory.
Indian Lake.
By-path scenery.
The high road in motion.
And healthy climbs up
easy and steep hills.
In short, one of nature's
beauty spots.

Ladies Are Welcome

Who prefer rural quiet to
urban hustle.

Highland beauty and fresh
air.

Serene calm and spiritual
associations.

Eager to spend a week-end
vacation far from the
maddening crowd.

Who prefer wholesome
food and quiet and effi-
cient service.

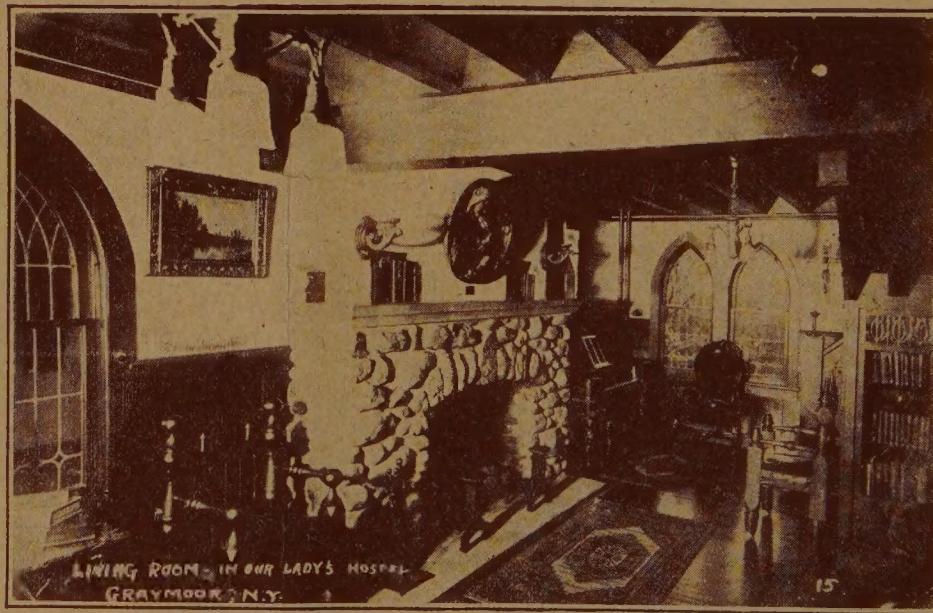
Far enough from the rail-
way and yet near enough
to make a flying visit to
town.

Where the main thought of
those who manage the
Hostel is to serve and
please their clients.

And where money, money
is not the ceaseless chat-
ter.

Masses at St. John's Convent Chapel with sermon every Sunday morning by Minister-General. Vespers. Devotions. For fuller particulars write to the Reverend Mother, St. Francis Convent,

Graymoor, P. O. Garrison, N. Y.



Where You Spend a Pleasant Hour at the End of a Perfect Day

UT OMNES

UNUM SINT

CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS**LAMP**

For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the Just One comes forth as Brightness, and her Saviour be lighted as a Lamp.—Isaias lxii, 11

Entered as second class matter January 30, 1920, at Post Office at Peekskill, N. Y. Acceptance for mailing at special rate of postage provided in section 1103, Act of Oct. 3, 1917, authorized Jan. 30, 1920

PRICE: ONE DOLLAR PER ANNUM

Vol. XXVIII.

PEEKSKILL, N. Y. AND GRAYMOOR, GARRISON, N. Y., JUNE 15, 1930.

No. 6

The Seven Hundredth Year Since St. Anthony's Death on June Thirteenth

June 13th, 1930 was just 699 years since the death of Saint Anthony of Padua. By the time the present issue of THE LAMP is delivered by the postman into the hands of its Readers, the SEVEN HUNDREDTH YEAR since the passing of the great Franciscan Wonder-Worker from earth to Heaven will have been fairly launched, and every day thereafter will bring us twenty-four hours closer to that blessed Feast Day of the Saint next June, when the whole Catholic world will unite in celebrating the SEVENTH CENTENARY of one of the very greatest and most illustrious men this world has ever produced.

St. Anthony's septo-centennial follows that of his Seraphic Father, St. Francis, after an interval of five years, and our Readers will remember how the lovers and admirers of St. Francis everywhere vied with each other in making his Seventh Centenary a memorable one. Particularly was this true of Italy. The King of Italy made pilgrimages to both Assisi and Mount Alverna, and Mussolini issued a series of Italian stamps illustrating notable events in St. Francis' life and proclaimed his birthday to be observed henceforth as a national holiday. He magnified the example and spirit of his life as that which should be imitated by the Fascisti. Non-Catholics, too, were not wanting in tributes to the memory of Saint Francis and thousands of them mingled among the pilgrims to the

city of his birth during the year that preceded and followed the seven hundredth anniversary of the Transitus of the Seraphic Patriarch from his humble cell at the Portiuncula to the magnificent throne which the Almighty had reserved for him in the highest heavens.

Saint Francis has begotten spiritually an immense number of renowned sons and daughters. The record of their achievements gild the pages of Hagiology as the planets and stars of greater magnitude be-spangle the firmament. But who among them would command anything like the number of votes that would be cast in favor of St. Anthony, if the enterprising Literary

Digest or some other great periodical should institute a straw ballot asking the Catholic faithful of the whole world to write down the name of their favorite Saint and mail it to a committee of seven Cardinals appointed by the Holy Father with headquarters at the Vatican! Not only would all the other Franciscan Saints lag far behind Saint Anthony in such a testing out of popularity among the faithful but we are confident that every other Saint in the Catholic calendar (save Our Lady and St. Joseph) would be out-distanced by the Wonder-Worker of Padua.

Pope Leo XIII declared St. Anthony to be "THE SAINT OF THE WHOLE WORLD" and the great-minded Pope whose pontificate equaled in days that of St. Peter never spoke a truer word.



Saint Anthony, the Compassionate

THE LAMP, eager to be in the vanguard of those doing honor to the most illustrious of all the Sons of Saint Francis, inauguates its celebration of the seventh centenary of Saint Anthony by dedicating the present issue to his Name and Honor.

We invite all our readers to unite with us in doing honor to glorious Saint Anthony during this Seven Hundredth Year since his exit from the Italian arena, to begin his immortal career as a Saint in Heaven whose activities on the earth should no longer be confined to the shores of the Mediterranean, but extend themselves into every portion of the habitable globe and make his name a household word in Europe, North and South America, Asia, Africa and the Islands of the Sea.

Long live Saint Anthony! and may his beneficent influence on the earth be felt increasingly and with greater universality century upon century until the kingdoms of this world have become absolutely and entirely the Kingdom of that Sovereign Master Whom Saint Anthony loved, whose gospel he preached so eloquently and Who in turn has promoted the Wonder-Worker of Padua until, by the operation of the Divine Power, he has become the Thaumaturgus of the whole world.

HERE LIES THE MOTHER OF ST. ANTHONY

One tomb bears an inscription which is, or should be, a lesson and an encouragement to every mother; and this is the tomb of Dona Maria Teresa, on which the inscription reads:

"Here lies the Mother of St. Anthony."

St. Anthony owed to his mother not only his birth and his happy infancy, but sound instruction in religion in his earliest years. Not only by precept but also by example his mother guided his soul towards the God Who had created him. And when the hour came for God to ask of her the full surrender of this beloved son, it found her ready. Far from trying to persuade young Ferdinand, as he was then called, to remain in the world, she joyfully encouraged him to answer the call of the Divine Master, to consecrate his heart, his life to God.

Today, Holy Church calls for more vocations to the Holy Priesthood, more vocations to the religious life. "Pray for more priests" is the constant admonition we hear. Maybe we would do well to pray also that more mothers may resemble Dona Maria Teresa, the "Mother of St. Anthony."—*Dame Monica.*

IMITATE ST. ANTHONY

We appeal to the young Readers of The Lamp, both boys and girls, to follow St. Anthony in abandoning the world and consecrating themselves to God in Holy Religion. You will be welcome to join the Franciscan Friars and Sisters of the Atonement, at Graymoor. Remember Saint Anthony was a Franciscan.

ST. ANTHONY AND THE BLACK BOX

By HENRY KIRK

(A Story Based on Fact)

"Do you know," said my friend Meacham, "if I could, I would build three tabernacles upon this very spot." Knowing Meacham as I did, and considering the spot designated, which was nothing more nor less than a railway junction platform half way between Brindisi and Rome, I could only await what more he had to say. "Yes," he went on, "I would build three tabernacles, and the altar stone of one would be directly above the place of this particular plank."

Now Meacham was a serious fellow, little given to making casual remarks, in fact not at all given to saying anything in which he had not a definite intention. I had known him from the first day I arrived in Oxford, an American boy from San Francisco, in the very first meeting establishing a friendship which had increased through the years. His father was the Dean of an English cathedral and on my holidays with him at the deanery I used to think sadly of the days when the Sacrifice of the Mass was offered on that high altar, when from those carved choir stalls monks chanted the liturgy of Holy Mother Church. Naturally, I did not discuss this with him in those days, for I knew that he considered himself a Catholic, believing firmly in an unbroken succession from the days of St. Augustine to those of the incumbent head of Canterbury. Nor could I marvel at his faith for it had been beautifully implanted in him: his father, the Dean, was one of the most charming gentlemen I ever knew; his mother—herself the "daughter of a hundred earls"—represented to me the most gracious form of English womanhood—and what happy days I knew in the old deanery even if the wretched sparrows, jabbering in the ivy, awoke me at ungodly hours.

Our Oxford days ended, we separated, I returning to the United States where I entered the diplomatic service and, possibly on account of my being a Catholic was sent to various Latin countries; one year in Peru where Lima and Cuzco fascinated me, another year in Paraguay, with Hudson's Purple Land my beloved guide-book—then Haiti where the drums of voodoo thrilled me and many a turn I took upon the parapet of Christophe's mighty citadel.

But this is not the narrative of me, so why prolong it? My friend Meacham—we corresponded regularly—at first thought of entering the Church, then, changing his mind took up what is blandly termed literary work, settling in London for the purpose. This not proving particularly profitable, he went to India as secretary to a Missionary Anglican Bishop, the major part of his duties, however, being assistant to the Bishop's wife, a woman of positive ideas in medical hygiene and primary education. A few years later he wrote me that he had become a Catholic—a real Catholic as he termed it. This delighted me, of course, but I asked him no questions, reserving the details until our anticipated meeting again in a short time.

It was in Italy that our happy reunion took place, and here we were standing upon a characterless but necessary platform of an Italian railway junction

waiting for the Rome express. I had finished a joyous holiday in Malta, living in rapturous memory with Knights Hospitallers and Crusaders and was returning to Madrid. Meacham had been in Sicily making a visit with his Aunt Maria, the dowager Countess of Wickenham, who had a villa at Palermo, and we had come together, by arrangement, at Brindisi, the Brundusium of ancient days. . . .

"This very plank," repeated Meacham, "this very plank itself would be under the high altar of the tabernacle which I would build to St. Anthony, for it was through him and starting here that I turned to Catholicism." Then he faced me with intense abruptness: "Surely you have a devotion to St. Anthony?"

"I a devotion to St. Anthony!" and I laughed. "Do forgive me Adrian for laughing at such a question!" I went on seeing his startled expression; "but you catapulted the query at me so practically demanding devotion to St. Anthony from me that I could not help it. Of course I have a devotion to Saint Anthony, he is my favorite Saint. It was in his church at home that I was baptized; the site of the church was part of the great *Rancho de San Antonio*, the royal grant from the King of Spain to the Peralta family.

Just then the Rome express came along and we were shown into our compartment, which, fortunately, we enjoyed by ourselves during the remainder of the journey. I waited for Meacham to talk, as I invariably let him start his own ball rolling. For a long time he said nothing, the two of us looking out at the always—to me—enchanting Italian countryside; a smiling, rolling countryside was it here; peasants in fields, peasants in vineyards, old stone walls, the tower of a church marking a hillside hamlet; slender cypresses beside a solitary villa—what a garden there must be there with balustrades and urns, with marble dryads and fauns and rows of myrtle!

"Do you know," broke out Meacham—he had a habit of breaking in that way when he was particularly engrossed: "Do you know, I do not believe that the average born Catholic realizes, or takes the pains to find out, just why an outsider joins the Church. I dare say it is generally accepted that the reason must be the divine authority of the Church, or the Infallibility of the Pope, or the historical sequence, or anyone of half a dozen theological reasons. I am inclined to believe that the adorable humaneness of the Church—the divine humaneness of Christ Himself—is responsible for the greater number of conversions. I know it was so with me; it was the human note of the Catholic Church first made known to me through St. Anthony.

"I had been in India, as you know, with old Bishop Highcliffe, as his secretary, but in reality I was more occupied with the affairs of Mrs. Highcliffe, a terrifyingly active woman and equally trying; that sort of English person who seldom says anything without throwing in England—poor old England. She got in a lot of work with the natives trying to make them what she called sanitary—and summing it up in an excessively long book, the correction of which fell to me—an appalling task since the entire thing had to be rewritten. Three years I put in on that. Well, Mrs. Highcliffe died—in Ceylon—from ever-mounting zeal, so the Bishop termed it, but actually from gadding

and busybodying about in that awful climate precisely as she had done in England. This sad event halted the Bishop's work in India and we started for home with the body of the poor dear lady and her book.

"Oh that book! I had to carry it with me—in my own hands—everywhere; I ate with it, slept with it, took it to the pyramids with me; sat in the opera house in Cairo—unknown to the Bishop—with the horrid thing under my chair. It was in a black box with hideous handles—particularly trying when I went ashore at Aden. I had to carry that grisly thing everywhere; the Bishop would not let his man Pruggles, even breathe upon it.

"After a miserable voyage we landed at Brindisi, and in the course of railway events reached the junction. Off we got, Pruggles looking out for the Bishop, I for the black box—*le cadeau negre*, and there's a good name for a story. Down on that blessed plank I planted the box with two of my own and waited; upon that very plank where we were standing, Edwin." He paused a second or two; "The express was late, held up by a royal wedding in Naples, the Duke of Apuglia and Princess Anne of France. The Bishop was down the platform devouring the condolences of his friends. The express finally came along utterly indifferent to having kept us waiting. At the time I seemed to have lost all interest in the wretched box, *le cadeau du diable* I had begun to call it. Then Pruggles came rushing up. 'The Bishop is on the train sir, and shall I help you to your compartment, sir?' 'Do,' I replied, and 'take all those boxes—everyone of them,' and care-free I led the way to my compartment. Pruggles piled the boxes in the rack nor did I look at them. 'Never do to leave one of those behind, sir,' he preened, 'you never can tell what these Italians will do, sir. We are to reach Rome at four o'clock, sir.'"

Then I had a blessed half-hour of forgetfulness. I was free, utterly free, and the compartment to myself just as we have it now. Half an hour of blessed freedom, when the thought of that black box returned. I glanced aloft to make sure it was there. Not seeing it I jumped to my feet. It was not there. I searched everywhere but no box, no box! It had been consigning it to the devil so long that he might have taken me at my word! I rushed after Pruggles and dragged him back to the compartment. 'Where is that box, Pruggles, that black box, the box of the Bishop!' Pruggles turned green. 'I, I must have left it behind, sir,' he stammered. I pitied the poor fellow in his distress. Don't take it too much to heart, Pruggles. We can wire from Rome if the train does not stop on the way. Say nothing to the Bishop—I shall take care of this—he must not be worried."

"What a ghastly journey!" I murmured.

"Ghastly is no name for it! Not a single stop the rest of the way! If I could have sent a wire from some place to the junction station master! What thousands of thoughts I had and yet I seemed scarcely to have one—the train dashing on to retrieve lost time shook coherent thought from me. But I should have to tell the Bishop—yet how could I tell him!. I tried to pray but to no effect. When we got out at Rome I rushed to the Bishop only to be hastily informed that he was being taken away by his friends and would see

me in two days at the hotel. Respite at all events and something might happen. What a dull chronicle, Edwin!"

"Not at all, Adrian. I am becoming frightfully excited!"

"I dispatched a wire to the junction station master, and went out to walk. Six o'clock—and the Angelus, but I did not think of that. Back to the hotel. No word. . . . Little sleep for me that night and what I had made hideous by nightmares of that ghastly box. It thumped upon the floor, banged upon the walls, dashed at me in the bed, the leaves of the horrid book rattling and crackling,—every disease of India escaping from them and infecting me . . . the climax in Mrs. Highcliffe's bony fingers choking me, her shrill voice screaming 'Where is my book? where is my book? Wretch, where is my book?'

"Next morning nothing! Nothing! The box must have been stolen as Pruggles predicted.

What would the Bishop think! The wretched compilation could be no loss to the world but it would be to him. More walking, more tramping through Rome. Of course there were churches everywhere. In my desperation I went into one of them—not that I was in any mood for praying—I was not, I assure you, I was not. I stopped before an altar and recognized a statue of St. Anthony. I recognized the statue from a small one of my Aunt Maria's. She is not a Catholic you know, but she has a devotion to St. Anthony. She used to say to me—'My dear, if you ever lose anything just pray to St. Anthony! Pray to St. Anthony!' I used to think it a bit childish but the idea now seized me. I got down upon my knees and I prayed to Saint Anthony. I begged him to return the box—to find it—to make the thief or the station master return the box. I told him of Aunt Maria. I told him of my agony. I told him I was not a Roman Catholic, and so far as I knew had no intention of becoming one. Please don't laugh at this!"

"I am not laughing, dear Adrian! How could I!" Indeed I was near tears as it was.

"I sat in that church all morning, then went back to the hotel somehow comforted and that night I slept soundly. The next morning the Bishop was to be at his hotel and after a late breakfast I reported for duty. I found him in his private suite of rooms and there on the Bishop's bed was the box. 'It just arrived,' he said, 'by special messenger from the junction station-master; it came on the midnight train. How extraordinary! It had been found on the junction platform. Most extraordinary!' Then the wretched story came out, the dear old man chiding me not in the least—seeing my agonized relief, no doubt he had no heart to do so—and I had been praying the day before to Saint Anthony to find it! I gasped! Then I told him about Aunt Maria and Saint Anthony.

"The old man smiled; 'St. Anthony got ahead of you' he exclaimed; 'you did quite right in petitioning the good Saint, although I am afraid Mrs. Highcliffe would not have approved—but perhaps she does now. Ah me! Do send my kind regards to Lady Wickenham; no doubt I shall hear from her.'

"So it was that, Edwin, which turned me to the Catholic Church. Whatever Saint Anthony did about that

box, he certainly opened the door of the Church for me."

"Adrian," I cried, "let us return at once to that junction platform and buy that plank!" . . . But my friend Meacham shook his head; "No, Edwin, I think I should rather leave it there for someone else—and—it is the only tabernacle I can have in that place for Saint Anthony!"

HOW TO BENEFIT FROM ST. ANTHONY'S NOVENA

We have received from a Reader of THE LAMP the following communication:

Very Reverend Father:

If you have the time will you please explain to me the proper procedure to benefit from St Anthony's Novena. In other words, I want to know if it is necessary for me to send my intentions to Graymoor each time and when I do send the intention is it opened and read.

Personally, I am of the opinion that a clear and concise explanation of just what is necessary, if published in The Lamp, will be appreciated by many.

T. F. S.

We are glad to act upon the suggestion of Mr. S. and publish in THE LAMP "a clear and concise explanation of just what is necessary" to benefit from Saint Anthony's Novena.

A petition should be written out and mailed to St. Anthony's Shrine, Graymoor, Garrison, N. Y. Many of these petitions are classified and typed by a secretary every week and are read by the conductor of the Novena each night so that the Friars and Students present may unite in invoking St. Anthony for their accomplishment. As the number of such intentions received every week is too great to permit of their being read out in this manner the balance are placed, as received, at the foot of the statue of St. Anthony in the Gospel Corner close to the High Altar in our Monastery Church of St. Francis, where they are left for at least the extent of one Novena, sometimes for several Novenas and these are also prayed for every day by the Friars.

The intentions should be sent to Graymoor for each separate Novena. The one sending may expect them to be presented at the Shrine of St. Anthony in the Novena beginning the following Tuesday after their arrival at Graymoor; provided they reach their destination not later than the Saturday preceding the Tuesday on which the Novena begins.

It is very important that the person sending the petition should cooperate in the observance of the Novena by reciting the Litany of St. Anthony or other prayers to the Saint. These will be supplied on request and a Novena leaflet is usually enclosed in the letter of acknowledgment, unless we know that the one observing the Novena has already received the prayers.

If possible, Holy Communion should be received on the Tuesday when the Novena begins, on the Sunday within the Novena and also at the end either the Tuesday following or the Wednesday which concludes the Novena.

Two Views of South American Republics

A METHODIST DELEGATION'S AND A NOTED JOURNALIST'S

The Western Catholic, devoted a large amount of a recent issue to a vivid description of a Methodist Episcopal deputation which, by this time, has well started upon a comprehensive study, in person, of South American Republics.

The Western Catholic reports the Methodists as saying: "What South America needs to-day is the true religion—one that will bring the people out of the darkness and ignorance of superstition." "Which," adds the reporter on his own responsibility, "is a scheme to rob the South American Catholics of their God-given faith and engraft on to them the Methodist plan of a man-made religion—such as we see functioning wherever Methodism holds sway."

This deputation, it appears, consists of a pleasant-looking and well-sustained Methodist Bishop and his wife and two other ladies, the latter of whom entertain the definite notion that South America is a part of the world where it is divided into religious pagans in the cities and savage aborigines in the interior. This tempts the reporter to add: "Picture, if you can, Saint Paul of Athens or St. John at Ephesus, starting out on a mission-tour escorted by a trinity of comfortable old ladies utterly ignorant of the language of the people whom they are seeking to convert and befog as to their character and religion!"

The reporter then proceeds in his breezy western style, to hand out to the Bishop and his friends a few salient facts about these benighted and superstitious people whose system of government happens to coincide with that of the country from whence the deputation hails, thus:

THE REPUBLICS ARE CHRISTIAN LANDS

They believe in the Blessed Trinity—Father, Son and Holy Ghost—They believe in the Incarnation, Life, Death, Resurrection and Ascension of Jesus Christ—They believe absolutely in the Godhead of Jesus Christ as co-equal, co-eternal, and consubstantial with the Father—They believe in the Bible as the Revealed Word of God and what's more, Catholics in all nations and climes believe more firmly in it than Methodists or members of any other sect.

What's more—those South American Catholics are just like our American Catholics.

They, like us American Catholics, honestly try to observe God's Commandments, practice charity and lead good lives.

As proof of all this all I need is point to the fact that divorce, free love, race suicide, etc., etc., are not Catholic sins—but Protestant—non-Catholic crimes!

Mark well, this is no mere Catholic opinion—it is known and admitted by the best among non-Catholics.

The Catholic Church is like her Divine Founder—Jesus Christ, yesterday, today, the same forever!

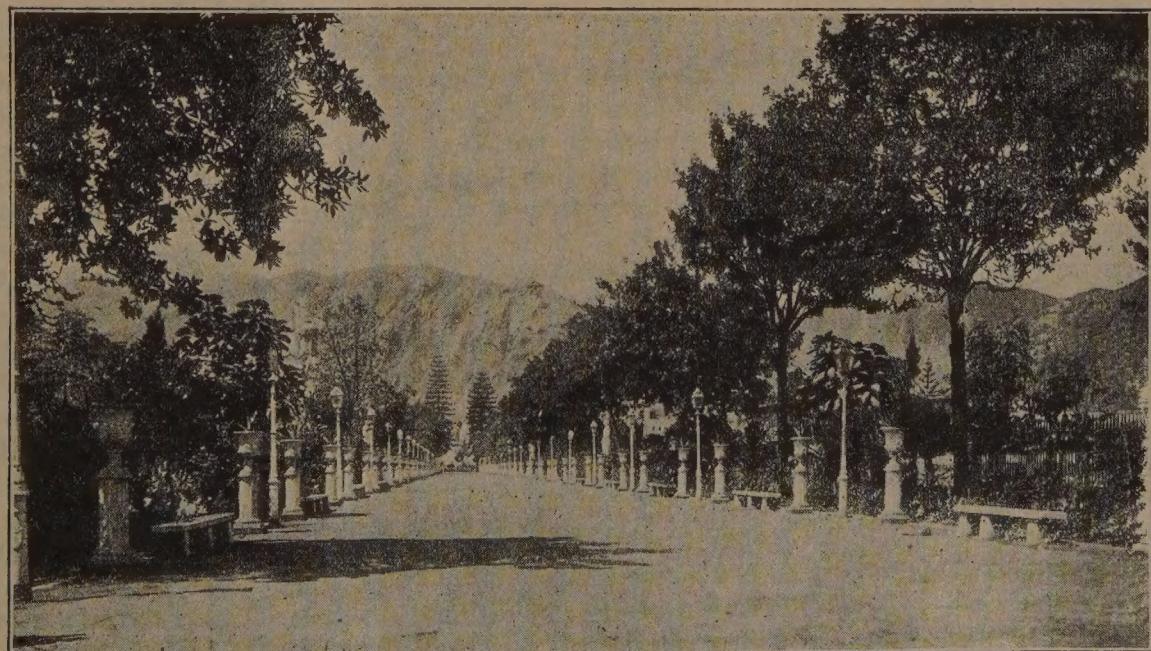
But what takes that Methodist Bishop to South America?

Let the Herald-Whig of Quincy tell the story. In its issue of December 18, 1929, it carried a wonderful story written by Earl Nolan, reporter for that paper.

That story told about Edward Tomlinson, lecturer and journalist, who spoke in the auditorium of Quincy High School. We do not know Mr. Tomlinson—but we wish we did. We would like to grasp his hand, gaze into his eyes and say: "God bless you! An honest man is the noblest work of God. You are honest! You are eloquent! You have punctured and shattered all the lies ever told by the oily-tongued, itchy-palmed preachers who have fooled our American people and fattened on the job—lying about the noble, Catholic citizens of the South American Republics."

TRUE AND IMPARTIAL PICTURE OF SOUTH AMERICA

We take the liberty of stating that Mr. Edward Tomlinson is a writer well-known in Europe and America for the employment of a graphic and fearless pen in describing whatever his subject may be. He is, moreover, a frequent visitor to the Latin Republics in the South, and the following picture of the group is the outcome of an ardent affection for the people and dictated by no mercenary object. Mr. Tomlinson, who has spoken before civic and fraternal clubs throughout the United States, takes a glimpse of its possibilities in the following passage from the lecture referred to:



A Shaded Boulevard in Lima, Peru

Brazil is the second largest corn producing country in the world and it supplies the world with its coffee. Cattle and sheep are raised there and packing plants owned by Americans dot its agricultural centers.

Rio de Janeiro is reached through the River of January, which is the Spanish name for the city. It was discovered by Sousa on a January 1. "Poets say 'see Naples Bay, then die.' I say see Rio de Janeiro and live to see other beautiful spots," Mr. Tomlinson said.

The newspapers there are the same as in this country. There are skyscrapers there and the tallest, thirty-two stories, is owned by a newspaper. There is no scandal; the population is 85 per cent Catholic and rules out divorce. Bank robbers, bootleggers and racketeers are unknown. "Only soldiers use machine guns, and they have a reason for doing it," he facetiously added. "The better class of people in Brazil run the political machinery. In the United States? Use your own imagination," he said smilingly.

Mr. Tomlinson who has made four extended trips to South America, attended a presidential convention and was amazed at the difference between that gathering and those in this country.

POLITICAL OPPONENTS DO NOT WARM THEIR WRATH

"The delegates wore full dress suits," he declares. "They made fiery speeches for their favorites and against their opponents, but they always bowed to their opponents. At the conclusion of the speeches, from somewhere came a shower of rose petals. And in this country? Ink wells, chairs, table legs and wordy brickbats are hurled. And, strangely, when it's all over in Brazil, the delegates kiss and make up."

"The same movie stars that entertain us here, furnish the entertainment in South America. There is trade competition, too, even though, at times it is of the philosophical type. In Brazil, "hot dogs" were being peddled in a certain locality, and an ice cream vendor emblazoned his wares with a sign "cold cat." Forty years is the limit for sentencing prisoners in Montevideo and that is for murder. But forty years means forty years and nothing less. There is only one prison in the country and that is never full."

URUGUAYIANS WELL EDUCATED

Uruguay, the smallest republic of all, is rich in learning. It has furnished two presidents for the League of Nations. The journey with stops in other places, through the River of Silver, over electrified railroads of the country, ended with a bird's eye view of the republic as told by a man who knew how to tell it.

What are the Methodists going to do for those blessed people?

Will they introduce divorce, race suicide, free love, hypocritical Volsteadism, political, man-made, fanatical religion into their happy, contented, blessed land?

In God's name why don't these Methodist preachers labor among the pagans right here in the United States and leave those South American Catholics at peace in their possession of God, of Jesus Christ, of His Immaculate Mother, of Catholic morality, Catholic marriage, and Catholic home-life?

Otherwise, it is almost certain that the conditions of long-standing amity between people of different religions will be disturbed, and that the policy of the present administration of the United States to con-

cilitate differences of all kinds, and promote a healthy rivalry in inter-commerce will be neutralized. Apropos of the situation as it affects Chile, Bishop Gilberto Fuenfosalida Guzman, pronounces the following serious indictment against the propaganda among children of the Catholic Faith:

"It is," the Bishop states, "rare that a few, not well-grounded in their Faith, fall the victims of this temptation and sacrifice their consciences for money. But the few renegades are not enough to compensate the immense expense of the missions. . . . The people accept their money, but despise their doctrines. Mr. Inman, General Visitor of the Protestant Missions, declared, 'if they do no more than preach sermons, these evangelists may remain in Buenos Aires, Havana, Lima or Santiago till the end of the 20th Century without even having made the people aware of their presence.'

USING MERCENARY BAITS

"Thus warned, the directors of this campaign changed their tactics. To spread Protestantism they decided to get hold of the youth and, with this in view to attract the boys and girls by means of teaching and games; they established schools, colleges and universities, equipping them with superb installations. They established cultural centers, Young Men's Christian Associations, boarding homes and university homes. The youth of America, hungry for modern culture, for sports, for entertainment, would be attracted to these and in them, together with the teaching of languages and sciences, by means of textbooks, journals, and lectures, they could be taught the principles of these sects.

"This they are doing now. Enormous sums of money have been collected in the United States and spent in the construction of great colleges in the Capitals and principal cities of South America. In its annual report for 1928, the Committee on Cooperation in Latin America, says:

"The Educational Advance in South America has collected more than a million dollars for the fund of two million and a half which is necessary for the promotion of certain special labors in South America. Correspondence which we have received during the past few weeks shows that the visit of President Hoover has aroused new interest in the schools. One person who had promised a hundred thousand dollars on the condition that an equal sum be raised otherwise, for the building of the new Santiago College, has now written us that he will raise his offer to \$150,000."

"In every one of these towns there has already been established the Y. M. C. A. and the boarding homes for boys, and periodicals are being published for the purpose of propagating Protestant ideas among the boys. Under the name of Educational Advance in South America a most active and most efficient campaign is being conducted."

On the other hand, other leaders predict a boomerang that will re-act disastrously upon the sectarians.

FULL OF THE SUBJECT

The professor had just finished an evening's talk on Sir Walter Scott and his works, when a lady said: "Oh. Professor, I have so enjoyed your talk. Scott is a great friend of mine."

"Indeed," said the professor, "what one of his books did you like the best?"

"Oh," answered the lady, I haven't read any of his books, but I am so fond of his Emulsion and have used a lot of it."

MULTUM IN PARVO

Hong Kong—A Maryknoll Missioner in Hong Kong relates the following incident, the truth of which is vouched for by the Vicar Apostolic of this city.

A Chinese Passport to Red Fellowship In a village not

many miles distant from Hong Kong, a

Chinese lad of ten approached some of his countrymen who had become Reds, and asked to become one of them. "If you wish to join us," he was told, "you must give us some proof of sincerity. Bring us your father's head." The boy protested. He had been brought up in the Chinese traditions of great reverence for his parents. But easier terms were refused.

On the following day, the ten year old boy reappeared, carrying the head of his murdered father. He was then admitted to the inner circle of the Reds.

London—The United States of America will be a Catholic country within the next 100 years, in the opinion of

Dr. W. R. Matthews,

Predicts America Will Be Catholic Inside 100 Years Dean of King's College, London, as stated in a lecture he recently delivered to the Modern Churchmen's Union at Oxford.

Dr. Matthews was speaking on "The Christian Faith and Moral Crisis," and in the course of his talk he advanced the view that there is bound to be a large reaction from the amazing laxity now prevailing in the United States regarding marriage and morals.

The party that would benefit would be the party that had stood for unbending tradition.

There were various ways of dealing with the crisis. The way of authority adopted by the Catholic Church had had great practical effects and would probably prove very efficacious during the next fifty years.

Dr. Matthews then said he thought the U. S. A. would be a Catholic country inside the next 100 years.

Yet another ex-Anglican clergyman has entered the Catholic Church. He

is Mr. Francis C. Fenn and he was received by Father

Notable Conversions In England Continue Liverpool, at the ceremony at

which Mr. Vernon Angus Dean was received. Mr. Fenn was formerly curate at Saint Bartholomew's, Battersea, London.

Two other distinguished converts recently are Dr. George Melville-Smith, L. S. A., M. R. C. S., L. R. C. P., a physician in Hertfordshire, and Mr. Alexander Hasler, the singer. They were received at Westminster Cathedral.

Chicago, Ill.—The appointment of the Rev. Bernard Haile, a Franciscan missionary of St. Michael, Arizona, to the staff of Chicago University as Research Associate in the Department of Anthropology is the first instance of a Catholic priest attaining academic status on the University staff. Father Haile is a recognized authority on the language, ethnology, and rites of the

Franciscan Gets First Chicago U. Post Given Priest

According to Professor Edward Sapir, Acting

Head of the Ethnology Department of the University, Father Haile will continue his researches on Indian lore in connection with his work for the university.

Paris—Not only the French, but the foreign press has paid tribute to the memory of Monsignor Julien, Bishop of Arras.

Bishop Julien Praised as A Hero In the midst of the war, he was made

Bishop of Arras, a See almost entirely in ruins.

Only those who saw the devastated region about Arras can comprehend the disheartening burden placed upon the new prelate. With magnificent qualities of leadership, he encouraged his people to come back to the remnants of their homes and to cultivate fields where every day ploughmen risked death from buried, unexploded shells. The very name of

Bishop Julien became a symbol of hope and resurrection. He wrought such miracles that even anti-clericals soon joined with him in restoring the churches of his diocese.

In pre-war days, the Hierarchy had been a target for every anti-clerical barb, but such men as Bishop Julien commanded the affection and respect of even those who before the war regarded the clergy as implacable enemies of the Republic.

London—A warning that America may drain this country of its musical talent was issued by Sir Richard Terry,

America May Tap

Music Genius

In England

noted Catholic composer, who was formerly musical director of Westminster

Cathedral, when inaugurating the annual musical festival at Southampton, where he is acting as one of the principal judges.

The whole future of music here, he said, seemed to lie within the municipalities. America was doing a great deal in that direction and was maintaining more municipal orchestras than most other countries.

America was, he said, attracting the best talent from this country, and would drain England if care were not taken.

New Orleans, La.—"Moral gangrene" resulting from the widespread practice of divorce, will set in sooner or later and destroy the

U. S. Will Be Ruined

By Divorce, Bishop

States in Pastoral

United States as it has destroyed kingdoms and empires, the Most Rev. John W. Shaw, Archbishop of New Orleans, declared in his Lenten pastoral to his diocese.

"The utter contempt engendered by divorce, now so general, of the Divine Law, 'What God hath joined together let no man put asunder,' portends disaster to this nation," Archbishop Shaw wrote. "The law of God cannot be violated with impunity. Unless the torrent of unbridled lust is stemmed by putting a strong check upon the evil of divorce as administered in many courts of the land, moral gangrene will set in, sooner or later, and destroy the republic. The virility of a nation and the promise of its endurance are in the virility of its people, and particularly in their reverence for the sanctity of marriage."

Rutland, Vt.—“The Catholic Church has never failed us in caring for the babies of women inmates of our institutions, where the

Catholic Social Aid mothers are of
In Vermont Praised the Catholic faith
By State Officials

the Catholic religion; and if other organizations would take up the work the Catholic Daughters of America are doing to assist unfortunate women, not only would the work of other prisons and institutions be helped like your organization has aided ours, but there would be but few returns to the institutions,” recently wrote Mrs. Lena C. Ross, Superintendent of the Vermont State

London.—Britain’s Minister Plenipotentiary to the Holy See, Mr. Henry Getty Chilton, has been appointed Ambassador Extraordinary and Plenipotentiary at Santiago, Chile. Mr. Chilton is the first ambassador from Great Britain to be assigned to Santiago, England being represented formerly in Chile by a Legation. England now has

England’s Vatican Envoy Named First Chile Ambassador ambassadorial representatives in three South American countries—Argentina, Brazil and Chile. Mr. Chilton has been Minister to the Holy See since 1928. He has served also in Washington, Vienna, Copenhagen,

Alaska and Hawaii, the total number of Catholics is given as 20,203,702, as against 20,112,758 listed in 1929, or an increase of 90,944.

An increase of 1,856 in the number of converts in 1929 as against the previous year is recorded. Conversions given in the 1929 Directory were 36,376 and in the 1930 volume they are recorded as 38,232.

The number of priests in the United States increased over the year by 572 according to the Directory, the total number rising to 26,925. Of these 18,873 are given as secular priests, and 9,052 as religious. Both the secular and religious priesthoods increased, the former by 151 and the latter by 421.



The Last Picture of Cardinal Merry del Val

Prison and House of Correction for Women, and a non-Catholic, to Miss Mary McKeogh of Rutland, State Regent and a national director of the Catholic Daughters of America, who has been honored by Governor John E. Weeks of Vermont, in her appointment to the State Social Welfare Committee.

Like Mrs. Ross, C. W. Wilson Superintendent of the Vermont State Industrial School, at Vergennes, and other leaders in prison and institutional activities of the official state government, have joined with Governor Weeks in warmly praising the numerous courts of the Catholic Daughters of America in Vermont and particularly Miss McKeogh, for their aid to the state in social welfare work.

Brussels, The Hague, Berlin and Rio de Janeiro

The Catholic population of the United States proper crossed the twenty-million mark for the first time in 1929, according to **20,078,202** statistics given in the **Catholics In U. S. A.** 1930 edition of the Official Catholic Directory, published by P. J. Kennedy and Sons of New York.

Catholics in the United States, exclusive of Alaska and the other territories, are listed at 20,078,202, as against 19,994,258 given for the United States proper in the 1929 Directory. The increase is 83,944.

For the United States proper plus

Mr. Goldstein and his other co-workers in the Common Cause Forum of Boston have been responsible for a remarkable series of ads **The Common Cause Forum** which has appeared weekly in a Boston daily of large circulation. The Common Cause Forum meets in a civic auditorium that seats 1,200. Lectures are followed by a free-for-all debate. Extraordinary work is done.

“While I enjoy the Forum work,” says Mr. Goldstein, “it is street campaigning that makes me enthusiastic. Perhaps it is because my conversion from Socialism to the Church did not include conversion from the soap-box to the tribune.”



graymoor annals.

Some months ago it was announced in THE LAMP that one of our Benefactors, a devout Tertiary of Saint Francis, had purchased for Saint Francis Church on the Mount of the Atonement, a beautiful marble altar that had recently been removed from the chapel of the Stigmata on Mount Alverna, to give place to a new one commemorating the seven hundredth anniversary of that most notable event in the life of the Seraphic Patriarch.

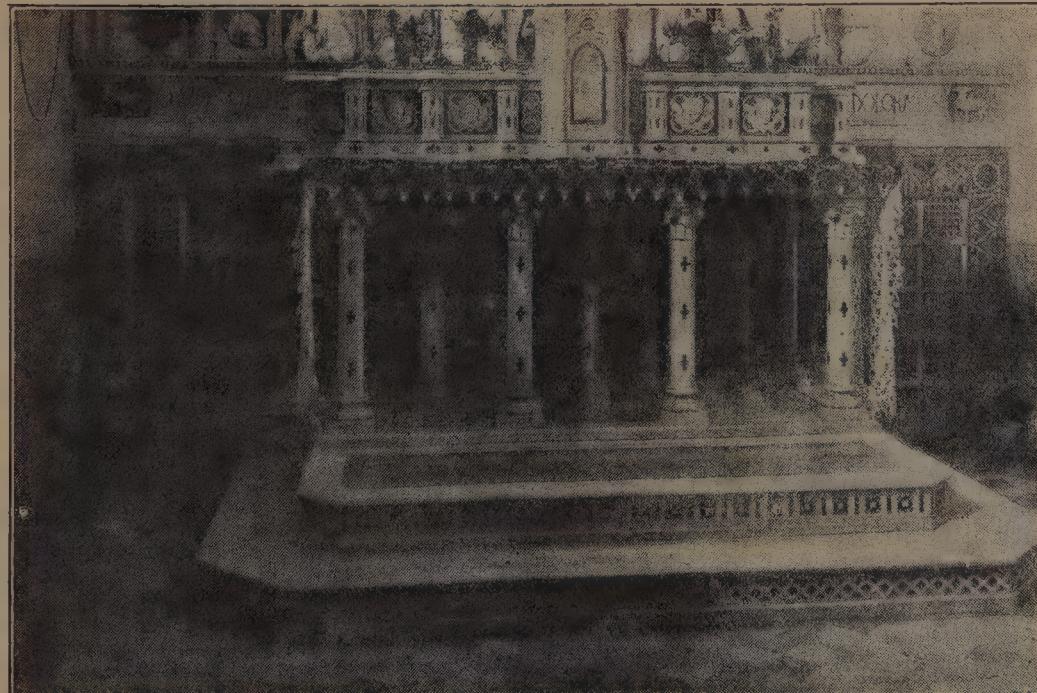
This priceless treasure arrived at Graymoor in Passiontide and was erected in Saint Francis Church in time for a Solemn High Mass to be celebrated at it on the Feast of the Invention of the Holy Cross, Saturday, May 3rd, Father General of the Society of the Atonement being Celebrant, Rev. Father Gabriel, S.A., Deacon and Father Thomas, T.S.A., Sub-Deacon.

The long journey from Mount Alverna to Graymoor was made without serious damage to the delicate carving, owing to the careful manner in which the altar was taken to pieces and crated in sixteen different boxes. An expert marble man, who assisted at the assembling of the altar, estimated that had this altar been executed in this country, the cost would have been not less than \$8,000.00. It is not a large altar, as the chapel of the Stigmata on Mt. Alverna is of small dimensions, but the carving and details of execution are very elaborate and display skill in execution that it would be difficult to rival in America. The altar was executed in Florence in the year 1892.

There is a decided physical resemblance between the Mount of the Atonement and Mount Alverna and the Altar, which has stood for nearly

forty years on the very spot where St. Francis received the wounds of Christ Crucified and now stands in the Sanctuary of St. Francis Church on the Mount of the Atonement will serve as a connecting link between the two holy Mountains.

The novices have labored diligently in the preparation of their beautiful garden on the hillside near the novitiate. Around the Grotto of the Little Flower of Jesus, they have arranged seven special flower-beds, artistically wrought with variegated blossoms. The Sacred Heart flower-bed is in the form of a heart and contains the invocation: "Sacred Heart of Jesus, have mercy on us." The Little Flower Shield is embellished with the petition: "Little Flower of Jesus, pray for us. The Our Lady of the Atonement flower-bed is worked out in the form of a rosary. Faith, Hope, and Charity are represented by a heart, an anchor, and a cross. The other beds are formed in the shape of a monstrance, a rose, and a triangle. About the rim of the monstrance are the words: "Ut omnes unum sint;" the rose is symbolic of the shower of roses promised by the Little Flower of Jesus; and in the center of the triangle are the letters S. A., the initial letters of the Society of the Atonement.



Altar in Chapel of Stigmata, Mount Alverna, Where St. Francis Received the Impress of the Sacred Wounds of Christ Crucified—Recently Transferred to Graymoor and Now Erected in Church of St. Francis Mount of Atonement.

Sunday Pilgrimages to Graymoor were inaugurated for the summer season early in May. On Sunday, May 11th, a happy band came from Paterson, N. J., to spend the day on the Mount of the Atonement. On the following Sunday, May the 18th, seventy-five pilgrims under the auspices of the National Council of Catholic Women from the

parish of St. Aloysius's Church, Jersey City, N. J. visited Graymoor. They arrived in time to enjoy a fine dinner in the Sisters Hall before coming up to the Mount of the Atonement. An address of welcome was given them by the Very Reverend Father General of the Society of the Atonement followed by Rosary and Solemn Benediction of the Blessed Sacrament in St. Francis' Church. On the last Sunday in May a pilgrimage from Brooklyn went through the same program.

Near the new St. Christopher's Inn the walls of a large workshop are gradually rising. The cement blocks used in the construction are being made by the Brothers Christopher themselves. The ground floor will be used for keeping the machinery and tools of the Community, the storage of cement, lumber, plumbing and other building materials purchased at wholesale prices. On the second floor will be carpenter, plumbing, paint and other industrial shops. On the third floor living quarters for the Brothers Christopher themselves will be established to accommodate the overflow from St. Christopher's Inn. The work of construction might move more rapidly if some charitable readers of wealth sent us a few large checks towards the building fund.

On Monday evening, May 12th, Fr. Yungblot of Essen, Germany, gave an intensely interesting lecture to the Brothers Christopher on his experience in the mines of the Essen-Ruhr district. This zealous priest spent six months in the coal mines as a common laborer in order that he might get a clearer insight into the spiritual needs of these men who labor two thousand feet below the surface of the earth. The results of his labors were most gratifying, and his sacrifices were amply rewarded. May Our dear Lord continue to bless him in this charitable apostolate which he has chosen.

The weekly meeting of the Christophers' Club was closed for the summer season, when the Chairman gave an address to appreciative hearers. The chairman intimated that the aggregate attendance since the meetings began seven months ago number 1,176. He also thanked the clergy for their co-operation and gentlemen from a distance who had provided entertainment.



Workshops in Process of Erection ■ Graymoor.

BIG MONTH FOR STUDENTS' BREAD

We are very much gratified to submit the April report of Students' Bread to the notice of our LAMP Readers. The contributions to Students' Bread for the months of February and March were very disappointing, but April comes along to help redeem the situation by a grand total of \$1,776.07.

Will not our Graymoor Benefactors come to the support of our students for the Priesthood in sufficient numbers to maintain a monthly average of One Thousand Dollars for the remainder of the year, which would mean the equivalent of forty scholarships of \$300.00 each for 1930?

April's splendid record almost catches up to schedule time, being less than \$300.00 short of the average for the first four months of the year.

We commend this particular charity to our Readers, reminding them that the number of students we are called upon to support during their long course of study for the Priesthood is continually on the increase, the number now being about eighty, and there is every likelihood that by next September this will mount up to a hundred. Very few of them are able to pay their own way, even partially. Will not those who have no son to offer to God to serve at the altar volunteer to help some other mother's son to become a Priest of the Lord?

In mailing an offering for the purpose to Graymoor, simply state that it is for STUDENTS' BREAD.

Student's Bread Report

Previously Reported: \$1,963.89. Mr. T., \$5; C. M., Ill., \$17; K. H., N. Y., \$2; R. M., Pa., \$1; M. O., Mass., \$2; G. F. T., N. Y., \$5; W. P. S., Wis., \$5; Anon., N. Y., \$4.45; Anon., O., \$1; C. E., Ill., \$1; N. L., N. J., \$2; Mrs. W. C. W., Wis., \$1; A. M., Maine, \$2; J. J. K., Pa., \$5; Miss K. S., Can., \$1; Mrs. W., Mass., \$2; M. H., Can., \$1; Mrs. H. M. A., N. Y., \$2; R. A. M., Mass., \$1; Anon., N. Y., \$3.33; B. M. B., N. Y., \$50; M. A., Conn., \$2; E. A. K., L. I., \$3; J. B., N. Y., \$50; A. S., Wis., \$10; E. F. C., L. I., \$10; J. B. M., Canada, \$50; Miss M. K., N. Y., \$50; M. H. N., Ill., \$100; Mrs. C. F. P., Mo., \$1; Mrs. F. M., Cal., \$20; Mrs. F. M., Italy, \$50; R. M., Pa., \$5; S. M., N. Y., \$10; Mrs. F. G., N. Y., \$25; U. N. B. L., N. Y., \$1,000; Anon., 20c; E. J. M., Pa., \$45; M. B., N. Y., \$50; Mrs. E. L., La., \$1; Anon., N. Y., \$3.09; Mrs. F. J. C., Wis., \$2; E. K., N. Y., \$175. Total for April, \$1,776.07. Grand Total— \$3,739.96.

GRAYMOOR BURSES

We have received notice that we may expect in a short time a cash payment, 50c on the dollar, for the bonds of the Irish Republic which we have held for a long time as gifts sent to us towards the Burse of St. Patrick. This will add to that Burse about One Thousand Dollars which will bring it well up among the Burses at the top of the ladder. We make this announcement in advance in the confident hope that many others holding Irish Bonds will contribute them to St. Patrick's Burse and thus advance it still further towards completion.

St. Philomena's Burse has made an advance of two rungs in the ascent of the ladder while Sacred Shoulder of Our Lord, Father Drumgoole and Five Wounds have advanced one rung each. The others remain stationary.

It will be noticed that someone by a contribution of One Dollar has started HOLY SPIRIT BURSE NUMBER Two—the original Holy Spirit Burse having been completed some months ago. May the Third Person of the Holy Trinity move hundreds of our Readers to give expression to the love and devotion they have for the Blessed Paraclete by contributing frequently and generously to the new Holy Spirit Burse so that it may accomplish its ascent of the ladder in a much shorter time than did the First Holy Spirit Burse.

COMPLETED BURSES

SACRED HEART, No. 1; SACRED HEART, No. 2;
ST. PETER, ST. FRANCIS, ST. ANTHONY, ST.
AGNES, OUR LADY OF LA SALETTE, POOR
SOULS, No. 1; POOR SOULS, No. 2; JOHN REID,
THE HANNAH MEMORIAL, JULIA MALONEY
BURSE, HOLY SPIRIT.

UNCOMPLETED BURSES

(1) Little Flower: Mrs. G. B. D., 10c; S. F. B., \$10;
A. D., \$1; Mrs. N. B. C., 25c. Total \$4,179.99.

(2) Brother Philip Self-Denial: Anon, \$1. Total, \$3,779.36.

(3) St. Paul: Total, \$3,770.32.

(4) St. Anthony: K. S., \$1; L. I., \$5; Miss E. L., \$1;
T. P. N., \$10; M. A. M., \$1; L. J., \$2; F. M., \$15; Anon., \$1;
E. L., \$1. Total, \$3,642.94.

(5) St. Francis Xavier: F. L. W., \$2. Total, \$2,390.15.

(6) Our Lady of the Atonement: Mrs. N. B. C., 25c.
Total, \$2,381.45.

(7) St. Joseph: Miss C. G., \$1; Mrs. A. J. L., \$2.50;
M. F., \$6; Mrs. A. C., \$1. Total, \$1,874.75.

(8) Sts. Simon and Jude: K. H., \$1; Mrs. J. M., 50c;
L. B. D., \$1; Mr. and Mrs. B. S., \$1; A. L. D., \$4; K. R. K.,
\$2; A. H., \$2.50; Mrs. W. H., \$1. Total, \$1,851.97.

(9) Our Lady of Lourdes: L. I., \$5; M. W., \$3.40. Total,
\$1,532.06.

(10) Sacred Heart, No. 3: S. J. M., \$1; L. B. D., \$1;
K. O., \$1; Mrs. B. J. B., \$1.50; Mrs. G. B. D., 10c; K. D.,
\$20; K. R. K., \$1; Mrs. J. H., \$5; A. H., \$2.50; L. F. D., 70c;
Mrs. N. B. Cook, 25c. Total, \$1,287.33.

(11) Our Lady of Perpetual Help: Miss B. C., \$2.50;
Mrs. F. D. K., 25c; K. R. K., \$1. Total, \$1,151.30. (12) Hope:
Total, \$1,035.28.

(13) Sacred Shoulder of Our Lord: C. J. O., \$20. Total,
\$972.50.

(14) St. Rita: Miss M. A. B., \$5; M. A. P., \$1; T. A. P.,
\$1. Total, \$969.97. (15) St. John the Baptist, Total, \$891.00.

(16) St. Christopher: Mrs. M. E. H., \$1; F. E. B., \$1;

Mrs. F. H., \$10; Mrs. H. F. R., \$1. Total, \$885.69. (17) Pius
the X.: Total, \$853.25. (18) St. Patrick: Total, \$736.25.

(19) Father Drumgoole: E. R., \$10. Total, \$715.00. (20) St.
Vincent: Total, \$671.00. (21) St. Ann: G. H., 30c. Total,
\$670.13. (22) Immaculate Conception: Total, \$610.50. (23)
Holy Face: Total, \$483.10. (24) Our Lady of Victory: Total,
\$398.85. (25) St. Thomas Aquinas: Total, \$361.00.

(26) St. Francis of Assisi: M. L. C., \$1. Total, \$320.25.

(27) Holy Souls: A. P., \$2; A. H., 50c. Total, \$297.60.

(28) Holy Child Jesus: Mr. and Mrs. J. R. G., \$1. Total,
\$286.03. (29) St. Margaret Mary: Total, 243.95. (30) St.
Michael: Total, \$225.00. (31) St. William: Total, \$217.00.
(32) Precious Blood: Total, \$203.60.

(33) Five Wounds: C. J. A., \$2.00. Total, \$200.26. (34) St.
John the Divine, Total, \$200.00.

(35) Blessed Sacrament: Mrs. E. A. M., \$2. Total,
\$186.75. (36) St. Gerard Magella: Total, \$174.00.

(37) Holy Family: Anon., \$1. Total, \$169.55. (38) St.
Nicholas: Total, \$140.00. (39) St. Joan of Arc: Total, \$137.90.

(40) Our Sorrowful Mother: Mrs. D. N., \$2. Total, \$137.50.
(41) Good Will: Total, \$114.22. (42) Our Lady of Prompt
Succor: Total, \$99.30. (43) Thy Kingdom Come: Total,
\$95.30. (44) Cardinal Bonzano: Total, \$86.55. (45) Holy
Magi: Total, \$83.00. (46) St. Blase, Total, \$41.55. (47) Our
Lady of Mount Carmel: Total, \$38.00. (48) Blessed Eymard:
Total, \$32.00.

(49) St. Philomena: Miss C. B., \$1; C. R. K., \$2. Total,
\$31.00. (50) St. Paul of the Cross: Total, \$30.00. (51) St.
Maron: Total, \$25.00. (52) Blessed Bernadette, Total, \$18.00.
(53) St. Andrew, Total, \$16.00. (54) St. Gabriel: Total,
\$10.00.

(55) Most Holy Trinity: T. O., \$1. Total, \$10.00. (56) St.
Cecelia: Total, \$7.25. (57) The Holy Women at Christ's
Sepulchre: Total, \$7.00. (58) Sts. Felix and Joseph: Total,
\$5.00. (59) Venerable Peter Julian: Total, \$2.00. (60) Sts.
Cosmos and Damian: Total, \$1.00. (61) Holy Spirit No. 2:
Total, \$1.00.

A ZEALOUS AND LOYAL MEMBER

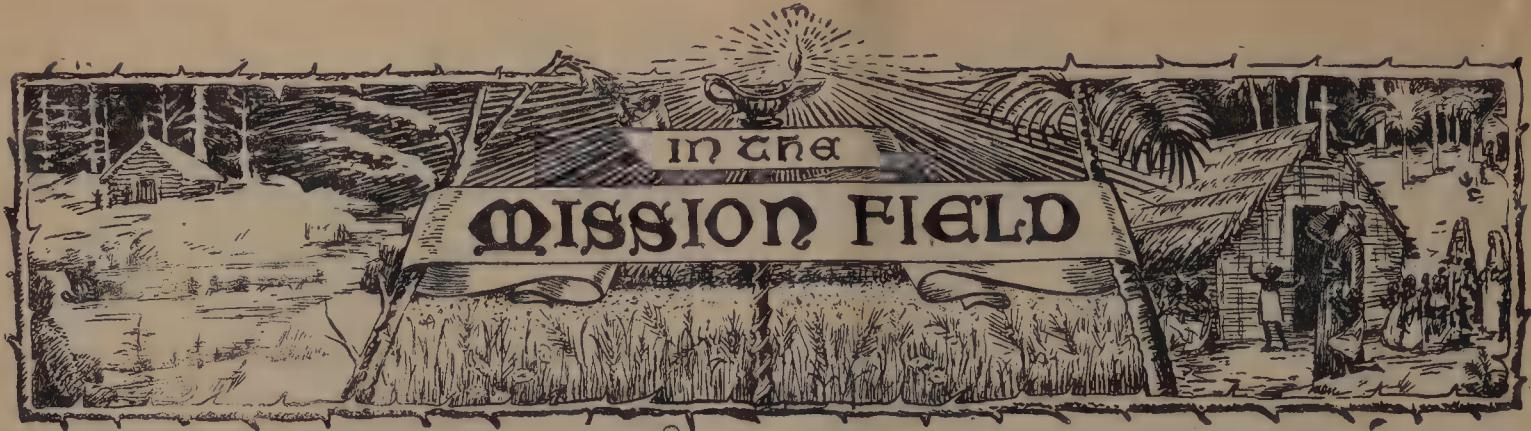
Mrs. A. C.: "I gratefully acknowledge the beautiful little picture of St. Joseph and the Infant Jesus. As long as I have a Dollar to send you can rely upon me as a zealous and loyal member of the Union which has such a beautiful and heartfelt appeal."

BURSE LETTERS

A Priest: "I enclose \$300.00 for the St. Thomas Aquinas Burse in which I am interested. One reason being that it is my name in the Third Order of St. Dominic since 1886, and another is that it is given in memory of the deceased members of one branch of my family."

A GIFT THAT BORE FRUIT

M. E.: "In August, 1911, I was spending a few days in New Brunswick and while there attended Mass daily in St. Andrew's Church. One day a stranger handed me a copy of *The Lamp*, the first I had ever seen. My companion at once subscribed for the magazine. Since then we have put several thousand dollars in the Rock-of-Peter Foundation and in 1925 I had the pleasure of going with the Graymoor pilgrims to Rome. I write this to encourage others to do what the stranger in New Brunswick did. It shows how it is worthwhile to give a copy of *The Lamp* to some person who does not know about it."



How the Shepherd Laid Down His Life for the Lambs of His Flock

Bishop Walsh of Maryknoll Kong Moon Mission in South China, has given to the Catholic press the following detailed account of the martyrdom of Bishop Versiglia and Father Caravario, Salesian Missionaries of the Sinchow Vicariate, adjacent to that of the Maryknoll Fathers.

Bishop Versiglia started out ■■■ a visitation to Lin Chow. With him was Father Caravario, recently ordained ■■■ his way to Lin Chow to study the language. Also in the party were two Chinese students from the mission school, returning to their homes, two Chinese young women, graduates of the girls' normal school, going to occupy posts in the district, and another Chinese girl, destined for Lin Chow ■■■ woman Catechist.

Went by Small Boat

Their route lay along a little affluent of the North River, on which the usual mode of travel is ■■■ small boat. On the afternoon of February 25, the Bishop and his party arrived at Lin Kong Haw, the junction point, and hired ■■■ boat. They set out, settling themselves as comfortably ■■■ possible in the little craft. Evening rice was dispatched. Breviaries and Rosaries came out. Their bark wound along the stream slowly and peacefully, while the graceful bamboo nodded to them from the banks, and that perfect picture of pastoral tranquility that is rural China spread itself before their appreciative eyes.

Suddenly, it all changed. From the river bank came a rude command to halt. A motley band of men, ■■■ or so, in semi-military uniform, and all armed, menaced the boat. "Halt, or we fire," they shouted. Small choice for the missionaries, and more especially since the three Chinese girls were already cowering in the bottom of the boat, with the dread word, "pirates" trembling on their lips. "Push ashore," said the Bishop. "They will only shoot us down if we refuse."

Protected Girls

An ugly crew met them at the bank. They demanded \$500. "Sorry," said the missionaries, "we haven't got it. We never carry much money. We have several tens of dollars for the expense of the trip. We have ■■■ means to stop you from taking that." "Well, then, we'll take these girls," replied the leader of the band. Worse fears than death thus realized, the missionaries made their stand. "Not in my lifetime, you'll take these girls," said the Bishop. "You don't know what you propose—one is a Sister, and the other two are school teachers of the Catholic Mission. Hands off." The bandits began grabbing at the women.

One jumped in the water to drown herself, and the pirates dragged her out by the hair of her head. The other two clung to the ■■■ of the Bishop. A bandit picked up ■■■

heavy stick of kindling wood, and attacked the Bishop savagely, belaboring his arms to break the girls' hold. The Bishop seized the wrist of ■■■ girl and Father Caravario the other. Then the whole band joined in the fight. For half ■■■ hour blows rained upon the Bishop and Father Caravario, as they strained here and tugged there to frustrate their attackers. Finally ■■■ heavy blow landed ■■■ the Bishop's head knocking him senseless and probably fracturing his skull.

Shot Through Head

While this was going on, the bandits—or at least ■■■ few of them—disclosed their true colors. "What ■■■ you doing, joining this foreign church and following these men around?" they cried to the girls. "They only come to China to spy out our land, ■■■ their Government can seize it. They are enemies of China. They teach you ■■■ lot of superstition. We are Red soldiers—you might ■■■ well come with us. If our Army gets to Canton, all you girls will have to march naked in the streets anyhow."

This is typical Communist talk in China, since the late unlamented departure of the Russian propagandists. But Bishop Versiglia and Father Caravario held ■■■ until finally, when the pirates had beaten the missionaries into unconsciousness, they pulled the girls away by main force.

Their rage was not yet spent. Leaving the Chinese girls, they dragged the two missionaries into ■■■ clump of bamboo. A minute later, two shots rang out. They went through the heads of the missionaries. With clubbed rifles their skulls were then smashed. The deed was done.

Girls Safe

Meanwhile, the two boys had decamped early in the fray. Noticing their absence, the bandits now suddenly got worried. They forgot about the girls—or at least had ■■■ time to molest them. The boys would spread the report, and soldiers would be on the way soon. Taking the three girls, they fled from the scene to a small village a few miles away, where they had their camp. It ■■■ only the next day that the girls actually got away, and made their way back to the river junction and safety. The pirate leader himself sent them back under ■■■ escort, so that this band could flee unimpeded from the inevitable soldiers. No harm whatever had come to them.

They said the leader at headquarters prevented the others from molesting them. He was furious when his ■■■ came in with the news that they killed the foreign priests, and all they had to show for it was three frightened girls. "A big trouble and ■■■ money," ■■■ the way he appraised the day's work, they said. From the pirate's point of view, it was extremely bad business. He immediately protected the girls and treated them with every consideration. Thus was the sacrifice of the two martyrs rewarded.

What's the Matter With Osaka?

Why is it that our LAMP Readers take so little interest in the erection of the FIRST CATHOLIC HOSPITAL in the largest city of Japan? DOES NOBODY CARE FOR THE CONVERSION AND SALVATION OF THE JAPANESE? The United States and Great Britain consider the Japanese important enough to take them in as partners in the Three Power Naval compact! They are universally recognized as the most intelligent and progressive nation of the Far East.

WHY THEN ARE WE NOT MORE INTERESTED IN THE CONVERSION OF JAPAN?

Can any of our Readers name an enterprise better calculated to aid in the conversion of the Japanese than the erection of Our Lady of the Atonement's Hospital in Osaka? Ask Bishop Castanier and he will tell you that that hospital will probably do more to promote the salvation of the Japanese than almost any other single agency that could be named.

Why then are the Readers of THE LAMP so slow to join our Regiment of Volunteers for Missionary service in the most interesting kingdom in all Asia? The Editor confesses he is nonplussed to explain why it is that after the devotion of so much space in THE LAMP over so long a period, the total result to date is only \$671.35! (See Treasurer's report below.)

A Mother Superior in India will write a touching appeal about some Indian girls weeping to be received into the convent and she'll get more money as a result of one letter than the Bishop of Osaka and the President of the *Union-That-Nothing-Be-Lost* combined can secure by a score of letters for the erection of a hos-

pital that will minister to thousands of sick people and save in the course of a few years, hundreds of immortal souls.

PLEASE BEAR THIS FACT IN MIND,—ONE HALF MILLION READERS OF THE LAMP ARE HOLDING UP THE ERECTION OF THIS HOSPITAL BECAUSE THERE CANNOT BE FOUND AMONG THEM ENOUGH VOLUNTEERS TO CONTRIBUTE BETWEEN THEM AS MUCH AS ONE HUNDRED AND FIFTY DOLLARS A MONTH. IF OUR LAMP ARMY WILL GUARANTEE THIS AMOUNT FOR A PERIOD OF THREE YEARS THE ROCK-OF-PETER FOUNDATION WILL LOAN THE BISHOP OF OSAKA TWENTY-FIVE THOUSAND DOLLARS AND THE HOSPITAL WILL BE IN OPERATION WITHIN TWELVE MONTHS TIME.

If you will not or cannot, give the price of one stone for the erection of Our Lady of the Atonement's Hospital in Osaka, a city of over two million people, will you give just ONE HAIL MARY as an evidence that your zeal for the salvation of the Japanese isn't an absolute Minus Quantity?

Contributions to Osaka Hospital Building Fund

Previously Reported: \$640.85. Philip Storah, L. I., \$2; Thecla J. Gross, Mont., \$1; M. Himbrecht, Ill., \$5; Mrs. F. Englehart, N. Y., \$1; James Noonan, Mo., \$1; Mrs. M. Hentges, N. Y., \$12; S. T. Wolf, Canada, \$1; Mrs. W. D. Shannon, Conn., \$2; Mrs. George B. Brose, Kans., 50c; Mrs. Leo Durrer, N. Y., \$.5. Total for April, \$30.50. Grand Total to May 1st, 1930—\$671.35.

THE CARMELITES OF FLORENCE

Dear Father:

The Carmelites of the famous Monastery of S. Maria Maddalena de Pazzi at Florence, having suffered very grave financial losses during and after the war, have been compelled to abandon their old home in the city and take a house in the suburbs, but their means are insufficient to complete their enclosure and provide a suitable chapel in which to recite the Divine Office and in which also to shelter the uncorrupt body of S. Maria Maddalena de Pazzi. I was grieved on visiting them recently to find the body of the Saint housed in a room which also has to serve as a chapel. Readers of the autobiography of St. Therese of Lisieux will remember the scene she describes in the former church of the community. At Florence I had the happiness of beholding the body of St. Maria Maddalena de Pazzi in the midst of the choir of the Carmelites.

I feel sure there are some who would gladly come to this holy and sorely tried community, one in which the wonderful loving spirit of charity still flourishes as it did in the days of the Saint herself, as anyone who has read the life of their little Angiolina will have readily perceived.

Any offering will be most gladly and gratefully received by the Rev. Mother Prioress and should be sent to her at the following address:

Monastero di S. Maria Maddalena de Pazzi, 14 Via Massoni, Trespiano per Careggi (Firenze) Italy.

Less than \$15,000 will provide the nuns with all that is

essential to their religious life, and also give a fitting shrine to shelter their great Saint.

Benedict Williamson.

Rome, Italy.

A WELCOME CHECK

Dear Father Paul:

I had just sent a letter off to you when yours of January 31 arrived. Many, many thanks for your great kindness for the money and also for publishing the article in The Lamp. We have reduced our Rebuilding Fund to \$153. We are going to redouble our fervor and pray hard to St. Rita to aid us. She has also to look after the building till the roof is on!

Yours sincerely,

J. Kerlehoff.

Catholic Mission, St. Peter Clavor, Namagunga, P. O. Box 321, Br. E. A. Uganda.

Nothing to Offer

Judge Donegan: "Have you anything to offer to the court before sentence is passed on you?"

Prisoner: "No judge, I had ten dollars, but Jimmy Fay took that."—Selected.

A CALL FOR NANGINA VOLUNTEERS

Last month we published an S.O.S. from Father Peter Coenen of Nangina that was truly distressful.

Owing to the shortage of funds, his Bishop had served notice that he could not supply him with the customary appropriation of one thousand shillings for the next six months. Compelled by this sad news, with great reluctance the good Missionary Father was compelled to discharge 200 Catechists who had been doing a most successful work in instructing hundreds of pagan Africans and preparing them for holy baptism.

Under the constraint of this S.O.S. we appealed in the May issue of THE LAMP most earnestly for MORE Nangina Volunteers asking that one thousand shillings, which amount to \$250.00, be subscribed immediately and stating that in confidence that this sum would surely be forthcoming we had sent that amount on in advance to Father Coenen, telling him to re-engage the Catechists and to rely upon the Nangina Volunteers of THE LAMP Army to keep them at their teaching task.

At the time of writing, it is too early after the publication of the May LAMP to make a report as to the success of this appeal and the Treasurer's Report below covers only the month of April. Contributions for the month of May will not be published until the July issue. MEANTIME WE ASK FOR MORE NANGINA VOLUNTEERS.

Our immediate task is not only to supply Father Coenen with the funds he needs for the support of the Catechists but to clear off the accumulated debt contracted by the purchase of supplies for the new and permanent church and when this is accomplished, work on the new church can be resumed.

To those who have faith enough to recognize the value of immortal souls and the immense rewards that will come to those who are instrumental in saving them, we strongly recommend the purchase of a few shares in Nangina stock. We believe that it will pay heavy and increasing dividends, not for a few years only, but as long as Heaven itself shall endure.

Report for Nangina Mission

Previously Reported: \$3,792.14. E. M., N. Y., \$1; M. W., W. Va. \$3; M. M., Wisc., \$2; L. S., Ill., \$2; J. T. B., Ida., \$2; H. E. J., N. J., \$3; H. C., Mass., \$100. Total for April, \$113.00. Grand Total to May 1st, 1930—\$3,905.14.

CONDENSED APPEALS

Mother Matilda, St. Ann's Convent, Westfort, Trichur, Cochin State, South India: "We are in charge of an orphanage and a home for the aged, also a literary and industrial school. We received ten-day old babies from the maternity hospital near-by and we have no means to provide them with food and clothing. They soon died for want of nourishment. Our old people shiver with cold and hunger. Where shall we find money to provide these necessities? My solace is in the hope of God's providence. I hope you will have pity upon these poor souls and send us some help. Another thing, our vestments and other articles necessary for the divine service are worn out."

Sister M. Gertrude, Little Flower on the Pampa, Kainakary, Pullikunno P. O., Travancore, South India: "Our

humble work in the field of our Lord cannot be very successful without a chapel. You may imagine how difficult and trying it is for the community to have to undertake a journey by boat every morning to go to Mass, and that in a boat which is not large enough for the purpose. This interferes with our duties at home, and our sick Sisters miss Holy Mass and Communion when they need it most. Our hope is in the Little Flower and her generous clients."

Sister M. Anne, Little Flower Convent, Pallipore, via Parur, South India: "We have lately admitted some babies just a few days old, whom their mothers had abandoned owing to extreme poverty, and we have baptized them in our little chapel. The great difficulty is want of space in the orphanage, but we take in as many as possible rather than refuse them shelter. We are praying very much to the Little Flower to help us build at least a shed for them. I feel I shall not ask in vain for the orphans."

Sister M. Veronica, St. Teresa's Convent, Ernakulam, South India: "It is a very long time since your Reverence sent us any help. We have had many ups and downs, but the downs are many, many more than the ups. Influenza is visiting our Community and many of our sisters and children are laid up with it; some of our patients kept us very anxious, but thank God, they are improving. The orphans are increasing and the babies are coming in quick time, only to take the passport to Heaven. Two of our old women died soon after Baptism. Please, Father, remember us when distributing alms to the poor."

HOSPITAL FALLING TO RUIN

Dear Friends:

For many years now I have stood on the summit of Nsambya Hill weathering all kinds of tropical storms, rain, floods, etc. I am an old weather-beaten memorial of the late Mother Mary Paul of New York City, to whom I owe my existence, for it was she who, in years gone by, planned my mud-brick walls and lofty mud pillars, which, alas, are gradually crumbling and falling into their original state, a mud heap.

In former days I was the pride and talk of the whole country around, and among the many distinguished visitors who have passed beneath my noble mud arches, I can boast of one of America's greatest statesmen and Presidents, the great President Roosevelt, who, when in Uganda, honored us with a visit.

Many years have passed since then. Now I am old and tottering; my great and majestic pillars, which have supported me so long, can no longer bear the weight, for they are themselves only resting on a mud heap, which is being slowly washed away by the heavy rains. "How the mighty have fallen" might well be said of the poor spectacle which would meet your gaze were you to visit Nsambya today. The poor Sisters are at their wits end, and are awaiting the terrible fate of their hospital, which is inevitable should you turn a deaf ear to their appeal.

To save the impending tragedy, a few hundred dollars would rebuild a solid brick foundation to the verandah and erect the necessary brick pillar supports.

The prayers of our Sisters, the sick and dying, too, will ever remain as a token of gratitude to all who help us.

MOTHER M. MAGDALENE, O.S.F.
Franciscan Convent, Nsambya, Kampala P. O. Box 246,
Uganda, B. E. A.



The Holy Childhood Association (of which the U. N. B. L. has a Branch) is a world-wide Society of Catholic children, whose object is the ransom, education and support of pagan children everywhere.

Dues for each member are twelve cents a year.

Infants and children of all ages are eligible, both living and dead.

Benefits of membership are many Masses, prayers and indulgences.

Send offerings and applications for membership to the Union-That-Nothing-Be-Lost, or to Sister Innocentia, St. Francis' House, Graymoor, Garrison, N. Y.

HOLY CHILDHOOD LETTER

Dear Members and Friends of the H. C. A.:

I want to tell you a little story this month,—a story of a loving little heart. Here is the story:

"O, Tom!" cried little five-year-old Helen, "Please mind my precious Arabella for me just a minute. Mother's calling for me. Hold Arabella tight, now. Don't let her fall!" And so saying, she thrust precious Arabella right into Tom's arms, and scampered away to answer Mother's call. Tom laughed good-naturedly, and put the doll carefully on the bench beside him. Little Helen was certainly the cutest little sister a boy ever had, he thought. The way she petted and mothered that "darling Arabella," you'd think she was fifty years old, instead of five. And though, being twelve years old, Tom's sense of manly dignity forbade him to "hold precious Arabella tight," as Helen had cautioned him, still his heart swelled with pride at the thought that she trusted him with this, the best beloved of her dolls, the pride and joy of her heart. Most girls would not let their brothers touch their dolls.

"Hi, Tom! Catch!" cried James, Tom's schoolmate. Already the ball was whizzing through the air, and Tom jumped up just in time to catch it neatly and toss it back to the waiting James. Soon a merry game of Catch was in progress, and Jim's brand new base ball sped gayly back and forth between the two. All was going well, when suddenly Tom, misjudging his distance, stepped back a bit too far, and the ball, driven with all the force of Jim's strong young arm, came smashing down upon the bench, and—precious Arabella! Just at that critical moment, around the corner came little Helen, her hands held out to take her darling doll, and on her lips a loving, eager smile. But at the sight that met her eyes, a wail of grief broke forth, and all Tom's efforts to comfort her were in vain. "You didn't mind her! You could have put her somewhere safe when you began to play! But you didn't care! You just let her lie there till she got all broked! O my darling Arabella!". And she cried as if her heart would break.

Now let us take a glimpse at another loving Heart.



The Church's Immortal Patron of Love
for the Children in China

Out on Judea's plains, near the little village of Bethlehem, there lies in a stable, a new-born Baby. And as His Virgin Mother folds Him closely to her breast, and feels the soft pulsations of His little Heart, she knows, as no other creature can know, that every beat of that dear Heart is a throb of love for souls. Some years later, when that little Boy is playing in the fields of Nazareth with His companions, what is it that causes that rosy glow of pleasure that brightens His Holy Face,—that sparkle of delight in His eyes, when He looks upon the children gathered round Him? What causes it? It is His Sacred Heart, throbbing with love for their souls. Oh! He does love souls so much! So much does He love them, that even in His after life, when they by their wickedness and ingratitude broke that loving Heart of His,—when they pierced it through and through by their sins,—they could not even then, destroy His burning love for souls,—for by that very piercing, He let flow from His broken Heart the last drops of His Precious Blood to obtain forgiveness and salvation for the souls He loves.

Now, you remember the story I told you at the beginning of this letter,—how little Helen grieved so because the doll she loved was broken, and how poor Tommy could not comfort her, because he had not tried to save the poor little dolly. Well, just suppose that when we next receive Our Lord in Holy Communion, when we put our arms around the dear Holy Child and hold Him close, and say to Him, "I love you, dear little Jesus, I love you!"—just suppose that He should say to us, "You didn't try to save those little souls, those abandoned Chinese babies that I love so much! You let them lie out there by the roadside until they perished or were devoured by wild beasts! And I do love those precious souls so much!" How would we be able to comfort the dear Holy Child for the loss of those little souls? How shall we take away the sorrowful, reproachful look from His dear eyes? Shall we go on selfishly with our games and parties and our summer-time pleasures, and leave the poor little waifs to lie by the wayside unheeded, until it is too late? Shall we be so ungrateful? Will we pierce and wound and break His loving Heart anew? And in this month of June, the month of His own Sacred Heart? ... Will we? ... Will we?

And now there's one thing more. I'm sure every H. C. A. worker felt that, though the total reported in last month's Lamp was very good, indeed, still, it was just a wee bit disappointing to think that it was just \$1.02 short of a thousand. Won't some generous person, who is planning to make a little sacrifice to rescue a baby for the Sacred Heart this month, make an added little sacrifice and send one dollar and two cents extra, to cover the little shortage of last month? I'm sure that among all the H. C. A. members, some one, at least, will do that.

And now, to finish up, what joy and blessing shall I wish to all our dear H. C. A. workers this month?" I can think of no greater happiness and blessing for us all than this,—may each of our hearts be filled with the love of the Sacred Heart, and with some sparks, at least, of His burning love for souls.

Lovingly in the Heart of the Holy Child,
SISTER INNOCENTIA, S.A.

LETTERS FROM FRIENDS AND SUPPORTERS OF CHINESE BABIES

Mrs. A. S., Kans.: Enclosed find draft for five dollars for a Chinese Baby. My three children, aged 11, 8, and 5, saved this money to buy the baby when they were sick with the measles, and their show and candy money during Lent. Kindly publish if possible."

Mrs. E. S., Minn.: "I am enclosing a check for five dollars to buy a Chinese Baby. I have been wanting to buy a Chinese Baby for some time, but last week, I promised I would buy one if a case came out the way I wished it would.—that no mistakes would be found in my accounts, and it came out better than I expected or dreamed it would, so I am buying one now. You may publish this if you wish."

J. K., Ill.: "I have sent you under separate cover my mite box offering, that I hope will be satisfactory, and reach you in good time—Ten Dollars. You might send me two more mite boxes, which I will fill from time to time and send the contents to you."

Miss M. M. Florida: "I am enclosing five dollars to buy a Chinese Baby. I want one that is not going to live, as I want to send the little soul to the Sacred Heart for many favors granted me. I promised three, this is the first."

Miss L. P., N. Y.: "I am enclosing a one dollar check which I wish you would apply to your Mission Baby Fund, and as soon as I am able I will send the remaining four dollars. This is for a favor received and a promise I made. Kindly publish if you have space."

A. D., Wash.: "A short time ago I promised five dollars to rescue a Chinese Baby that I read so much about in The Lamp. I had a very poor year's work last year, but I got to work again temporarily, and I had a pay day this week, so I am sending you the five dollars I promised."

FOR RANSOM AND SUPPORT OF CHINESE BABIES

The report submitted below is the smallest one published in THE LAMP for some time. In fact, it is not quite half the Grand Total reported for the month of March.

There was a time when a monthly total of \$448.00 for the purchase and support of Chinese Babies would have been considered very fine but of late the monthly total has approximated, if not exceeded, ONE THOUSAND DOLLARS.

We hope to reach a Grand Total for the year of at least \$10,000 and we hope the April slump will be followed by a quick recovery and the traffic in Chinese Babies will once again swing into a flood tide.—Editor.

Contributions to Purchase and Support of Chinese Babies

Previously Reported: \$3,215.52. Mr. and Mrs. James Conklin, Wis., for Famine Relief, \$1; Thecla J. Gross, Mont., for Famine Relief, \$1; Gertrude Costello, Canada, to buy Joseph Anthony, \$5; Edward F. Baird, Pa., to buy Peter Paul, \$5; Catherine A. Lancaster, Mass., to support babies, \$5; Mr. and Mrs. J. W. Terry, Conn., to buy Richard, William, Catherine and Mary, \$20; William E. Wilson, Conn., to buy Therese Anne, \$5; Mrs. M. W., Mich., to buy Anthony Joseph, \$5; Mrs. Viola Almeida, Mass., to buy two babies, \$10; Catherine Brennan, Ia., to buy Alphonsus, \$5; Susan B. McCauley, Pa., to buy Susan Bernadette, \$5; T.

J. Fitzpatrick, Mass., to buy Thomas Joseph, \$5; Leona Gieb., Wis., to buy Joseph Benedict, \$5; Katherine C. Hayes, Mass., to buy Anthony Joseph, \$5; James McCarthy, Conn., to buy Elizabeth Agnes, \$5; Mrs. W. J. MacNeil, Pa., to buy Anthony, \$6; Mrs. E. Kehr, L. I., to buy Martha Antoinette and Melaine Therese, \$10; Mrs. E. W. Schmidt, Wis., to support baby, \$1; Albert A. Lee, D. E. I., to buy a baby, \$5; Mrs. J. H. Conroy, Ind., to buy a baby, \$5; Mrs. Samuel Cook, Pa., to buy a baby, \$5; H. F., Gloetzurr, Mich., to buy Francis Xavier, \$5; Robert McClurkin, N. Y., to buy a baby, \$5; Mrs. A. Farrel, N. Y., to buy Joseph Michael, \$5; Anna C. Krug, N. Y., to buy Mary Anne, \$5; Mrs. A. Weber, O., to buy two babies, \$10; E. Risban, Mo., to buy Mary Therese, \$5; Mrs. J. Palatini, N. J., to buy Anthony, \$5; M. Coyne, N. Y., to buy Margaret Sinclair, \$5; C. Cove, Cal., to buy two babies, \$10; Ella Kelly, Mo., to support a baby, \$2; Mrs. M. McDonald, Conn., to buy Mary Teresa, \$5 Marie Shomoor, N. Y. C., to buy a baby, \$5; Mrs. H. Engels, Ill., to buy Cecilia Theresa, \$5; Anna Mailhals, Conn., to buy David Anselm, \$5; Lucy R. Pasaleet, N. Y., towards a baby, \$1; Mrs. A. J. Dearhamer, Colo., to buy a baby, \$5; Mrs. T. P. Joyce, Pa., to buy John Gerald, \$5; Mrs. J. Stevens, N. J., to buy Joseph Anthony, \$5; Mrs. C. M. Hunn, N. D., to buy Joseph Anthony, \$5; Mother M. Anastasia, Pa., to buy a baby, \$5; A Friend, Colo., to buy Valeria Grace, \$5; Mrs. A. C., N. J., to buy Mary, Joseph, Anne, Angela, Ellen Agnes, William Henry, John Aloysius, Anthony, Benedict, Teresa, \$50; Margaret Clarke, N. Y., to buy Mary Teresa, \$5; Edith Bernardi, Mich., to buy Therese Mary, \$5; Gertrude Nugent, Conn., to buy Gertrude Martha, \$5; Mary P. Hartigan, Pa., to buy Anthony Joseph, \$5; Etta Shaw, N. Y., to buy Margaret, \$5; Mary A. Kelly, Pa., to buy Patrick Joseph, \$5; Theresa Bassar, Pa., to buy Mary Theresa, \$5; T. E., Mo., to buy Elizabeth Theresa, \$5; Mrs. E. Krueger, Mich., to buy Anthony Charles, \$5; Mrs. Thomas Norman, N. Y., to buy Thomas Francis, \$5; Mrs. E. McQuaid, Mass., to buy and support Anthony Joseph, \$6; Mrs. A. Binauer, Can., to buy Raphael G. and Raphael B., \$10; Elizabeth A. Kelly, to support two babies, \$10; Lawrence Herrell, Canada, to buy a baby, \$5; Mrs. B. Haehner, N. Y., to buy Mary Theresa, \$5; Mayme Aylward, Ill., to buy Mary Elizabeth, \$5; Mrs. M. Moran, Fla., to buy Anthony, \$5; Mrs. W. Grotendorst, N. Y., to buy Anthony Joseph, \$5; Marie H. Harkins, Can., for Famine Relief, \$7; Katherine McCarthy, N. Y., to buy James and Mary, \$10; Mrs. C. DeMeester, Ia., to buy Anthony Joseph, \$5; Roy Mahr, Ill., to buy Patrick Aloysius and Dorothy Ann, \$10; Mrs. George Bell, Texas, to buy Mary Teresa, \$5; Mrs. A. J. Rhoades, Cal., to buy and support two babies, \$12; Anon., Mass., to buy a baby, \$5; Mrs. T. Meaney, N. Y., to support babies, \$10; Loretta A. Hayes, N. Y., to support babies, \$1; T. E. Coleman, Mass., to buy Mary Hortense, \$5; Mrs. J. Hickey, Mass., to buy Anna and Mary, \$10; M. M. Gillivoy, Mass., to buy two babies, \$10; Mary J. W. Horton, N. Y., to buy Jude and Joseph, \$10; Mary Flynn, Mass., to buy Teresa, \$5; Mrs. C. McGarrity, Ill., to buy Mary Josephine, \$5. Total for April: \$488.00. Grand Total to May 1st.—\$3,703.52.

SUBSCRIBE TO THE ANTIDOTE AND THE CANDLE

In renewing your subscription to The Lamp don't forget to subscribe at the same time to The Antidote (\$1.00) and The Candle (50 cents). All three for \$2.00.

STATEMENT OF MONEYS DISBURSED BY THE UNION-THAT-NOTHING-BE-LOST, INC., QUARTER-YEAR ENDING MARCH 31, 1930.

Africa

Rt. Rev. Campling, Uganda, Alms, \$30, M. I., \$330; Rev. P. Coenen, Kisumu, alms, \$144.69, M. I., \$21; Rev. Fr. Erkens, Natal, M. I., \$1,800; Rt. Rev. J. Simon, Pella, M. I., \$20; Rt. Rev. J. Sweens, Bukoba, M. I., \$30; Rev. E. A. Van Goethem, Coquilhatville, M. I., \$15; Dom. S. Van Nußfel, O.S.B., Pietersburg, M. I., \$20; V. Sr. Aemiliana, Mehlonnyama, alms, \$5; Rev. W. Wheatley, Uganda, alms, \$10, M. I., \$30; Rev. F. McVey, Budini, alms, \$25; Rev. A. Mizzi, Abyssinia, M. I., \$10; Rev. Mo. Kevin, O.S.F., Uganda, alms, \$5; Rev. J. Kerkhoff, Uganda, alms, \$47; V. Rev. H. Arntd, R.M.M., Natal, M. I., \$100.

China

Rt. Rev. M. Chiolino, Honan Wei, M.I., \$25; Rt. Rev. A. De Febvre, Ning Po, M. I., \$20; Rt. Rev. P. Faveau, Hangchow, alms, \$67, M. I., \$180; Rev. L. Ting, C.M., ChuChow, M. I., \$20; Rev. L. Ting, C.M., Hang Chow, M. I., \$25; Rev. G. Theron, Kiang Si, alms, \$30, M. I., \$45; V. Rev. D. Herkenrath, O.F.M., Tsinanfu, M. I., \$20; Rev. I. Heiligenstein, O.F.M., Wu-tscheng, M. I., \$20; Rev. F. Roeb, O.F.M., Techow, M. I., \$20; Rt. Rev. C. Ibanez, O.F.M., Yenanfu, M. I., \$100; Rev. C. Daems, Ttaung, M. I., \$20; Rev. I. Frederic, Chefoos, M. I., \$15; Rev. V. Guichard, Chefoo, M. I., \$20; Rev. C. Boedefeld, Tsinanfu, M. I., \$25; Rev. J. M. Ouang, C.M., Kin Wha Fu, alms, \$21, M. I., \$20; Rev. C. Stern, Tsing, M. I., \$20; Rev. J. Tacconi, Kaifeng, M. I., \$50.25; Rev. J. B. Tsu, Che Kiang, alms, \$16; V. Rev. D. Janssen, O.F.M., alms, \$9.50; Rev. R. Verhaeghe, Shanghai, M. I., \$90; Rt. Rev. E. J. Galvin, Hupeh, alms, \$61; Rev. J. Hou, C.M., Haimen, M. I., \$50.

Europe

AUSTRIA: V. Rev. A. Favier, O.Cist., Mehreran, M. I., \$30; Rev. A. Guadagnini, Vienna, M. I., \$75; Rev. G. Jussell, C.P.P.S., Vorarlberg, M. I., \$30; Rev. V. Kohler, O.F.M., Villach Karten, M. I., \$15; Rev. J. Pircher, Wien, M. I., \$10; Rev. Dr. M. Prell, Salzburg, M. I., \$60; Rev. A. M. Tofler, O.P., Gratz, M. I., \$25; Rector of Institute, Innsbruch, alms, \$3. **BELGIUM:** Rev. G. Brion, Brussels, M. I., \$60, alms, \$95; V. Sr. M. de Pesseroey, Amand, alms, \$15; Rev. L. Dox, Ganshoren, M. I., \$60; Rev. L. Dumoulin, S.J., M. I., \$60; Rev. A. Pierard, Namur, M. I., \$25. **CZECHOSLOVAKIA:** Rev. Mo. Augustine, Friewaldau, M. I., \$75; Rev. J. Linsen, Friewaldau, M. I., \$15; Rev. H. D'Zubay, Kajdanovo, M. I., \$75; V. Rev. C. Bacsinszky, Velky Ruskov, M. I., \$30. **ENGLAND:** V. Sr. Hildegarde, O.S.B., Carlisle, alms, \$45; Mrs. G. F., London, alms, \$37.50; Rt. Rev. J. Biermans, London, M. I., \$143.50; C. E., London, alms, \$5. **FRANCE:** Rt. Rev. Msgr. R. Barry-Doyle, Menton, M. I., \$126; Rev. P. A. Merdjimetiam, St. Brice, M. I., \$15; Rev. A. Parmentier, Eure, M. I., \$100; V. Sr. L. De Gonzague, Amiens, alms, \$45. **GERMANY:** Rev. M. Mommertz, Lugand, M. I., \$10; Rev. L. Siemer, O.P., M. I., \$14. **ITALY:** Rev. P. Damaso Cannelli, O.F.M., Assisi, M. I., \$240; Rev. B. Ibal, O.F.M., M. I., \$488; V. Rev. R. Izzo, Napoli, M. I., \$75; V. Sr. Josepha, Rome, M. I., and alms, \$135; Rev. J. Maczkov, Rome, M. I., \$75; Rev. Mo. C. A. Messana, Sicilia, alms, \$75; M. Rev. A. T. Rigo, T.O.R., Rome, M. I., \$1,892; V. Sr. J. T. A'Jesu, D.C., Rome, alms, \$10; Rev. Mo. C. A. Zanoni, Assisi, M. I., \$90. **ROUMANIA:** Rt. Rev. A. Nicolescu, Lugoj, M. I., \$90.

Holy Childhood Association

Received for membership and dues in the Association. \$33.12.

India

Rev. J. Ramachanatt, Lottayam, M. I., \$27; Rt. Rev. V. J. D'Souza, Kodialbait, M. I., \$299, alms, \$75; Rt. Rev. J. J. Kalacherry, Changanacherry, M. I., \$98; Rev. G. Valiarampath, Alwaye, M. I., \$25; Rev. J. Menacherry, Pudukad, alms, \$5; V. Bro. Alexis, O.S.F., Bellary, alms, \$15; Rev. J. J. Lay, S.J., Palamcottuh, M. I., \$45; V. Sr. M. Pierre, T. T.D.C., Trichur, alms, \$10; Rt. Rev. F. Roche, S.J., Tuticorin, M. I., \$65; V. Sr. Ursula, Travancore, alms, \$317.50; Rev. Mo. M. Angela, T.O.C.D., Ernakulam, alms, \$10; Rev. Mo. Febronia, Mala, alms, \$5; Rev. Fr. Principal, Mangalore, alms, \$110; Rev. L. De Jardin, S.J., Gaibira, alms, \$282.50; Rev. Fr. Hodge, Kurdeg, alms, \$53.50, M. I., \$5; Rev. Mo. Agnes, East Chalakudy, alms, \$5; Rev. T. Panat, Ernakulam, alms, \$69; Rev. T. M. Lawathe, So. Arcot, alms, \$25; Rev. H. Floor, S.J., Sundargarb, alms, \$5; Rev. N. Minozni, Jashpurnagar, alms, \$69; Rev. R. Perini, S.J., Calcutta, alms, \$5; Rev. M. Arnoldine, Gunthus, alms, \$7; Rev. J. A. Rodriguez, Puttur, alms, \$5; Sr. M. Gertrude, Kainakary, alms, \$5; Rev. A. Corsini, M.S., Kelletinkara, M. I., \$16, alms, \$4.

Japan

Rt. Rev. J. B. Castanier, Osaka, M. I., \$1,088.

Korea

Rev. C. Ferrand, Taikou, M. I., \$75, alms, \$33.

Medical Mission Branch

FOREIGN—China: St. Joseph's Hospital, Tsao Molou, alms, \$208; Ven. Sr. Trinity, O.S.D., Pagoda Anchorage, alms, \$201; St. Joseph's Hospital, Ning Po, alms, \$214.48; Mission of the Sisters of Charity, Wenchow, \$248; St. Louis' Hospital, Nanchang, alms, \$208; House of the Sacred Heart, Kashung, alms, \$202; Catholic Orphanage, Kashung City, alms, \$222; Catholic Hospital, Tsinanfu, alms, \$204; Superior of the House of Mercy, Chenting Foo, alms, \$247; Catholic Orphanage, Tchengtingfu, alms, \$250; Mission of St. Sebastian, Chefoo, alms, \$201; Immaculate Orphanage, Fangtze, alms, \$201; Holy Childhood Orphanage, Yen Tse Tang, alms, \$204; St. Vincent's Hospital, Kion Kiang, alms, \$205.04; Presentation Convent, Chusan via Ning Po, alms, \$200.

DOMESTIC: Dr. Anna Dengel, Wash. D. C., \$75; Catholic Medical Mission Board, N. Y. C., \$10.

Near East and Asia Minor

Most Rev. Jean Cl-Hage, Syria, M. I., \$25; Most Rev. C. Khouri, Syria, M. I., \$25; Most Rev. Maxinos Saigh, Syria, M. I., \$25.

Philippine Islands

Rev. V. DeKlerck, Pasig Rizal, M. I., \$100, alms, \$54; Rev. M. Ghysbrecht, Bontoc, alms, \$11; Rev. P. Hubaux, Rizal, M. I., \$45, alms, \$30; Rev. J. P. Puttemans, Belgian Fathers, alms, \$37.50; Rev. J. De Samber, Aritao, alms, \$15; Rev. A. Rich, Massin, alms, \$50.

Miscellaneous Missions

FOREIGN—Rt. Rev. J. R. Crimont, S.J., Alaska, alms, \$57; Rev. A. Haidegger, R.C.M., N. B. Borneo, M. I., \$10; Rt. Rev. Bp. Wachter, Br. No. Borneo, M. I., \$10; Rt. Rev. A. Bahlmann, Brazil, M. I., \$50; Rt. Rev. D. Comin, Ecuador, M. I., \$30; Archbishop A. Hombach, Honduras, Cen. Amer., alms, \$25; V. Sr. Aloysius, S.A., Canada, M. I., \$50; Rev. Fr. Superior, O.M.I., Canada, M. I., \$20; V. Rev. O. Charlebois, O.M.I., Canada, M. I., \$30; Rt. Rev. J. Aerts, D. E. Indies, M. I., \$25; Rev. P. Buissink, Br. W. Indies, alms, \$1, M. I., \$20; Rt. Rev. M. G. Vuylsteke, D. E. Indies, M. I., \$75; Rev. W. M. Teeffelin, Guadeloupe, M. I., \$10; Rt. Rev. J. Zabalza, O.M.C., Guam, M. I., \$25; Rt. Rev. Paul Bihain,

Haiti, M. I., \$25; Rev. J. Francis, O.M.I., Ceylon, M. I., \$20; Rev. S. G. Prakasar, Ceylon, M. I., \$20; V. Rev. N. Vuccino, Turkey, M. I., \$45.

DOMESTIC—Carmelite Sisters in Mexico, alms, \$246.80; A. D., Pa., alms, \$45; I. L. F., La., alms, \$10; I. L. G., La., alms, \$25; Mrs. A. N. H., Md., alms, \$50; C. M. J., N. Y., alms, \$30; M. K., Canada, alms, \$75; M. K., N. Y., alms, \$5; Rev. A. E., N. Y., alms, \$25; Sr. St. T., Mont., alms, \$5; F. A. H., alms, \$3; African Missions, O., alms, \$5; Rev. Mo. M. P., Mont., alms, \$5; F. B., N. Y., alms, \$10; Mo. M., Cuba, alms, \$10; Salvatorian Soc., Wis., alms, \$1; Rev. J. P. H., Del., alms, \$1; H. G. W., Mich., alms, \$5; Miss R. B., Mass., \$5; Fr. M., D. C., alms, \$5; Miss I. E. K., Md., Alms, \$25; M. H., N. Y., alms, \$6; Mo. M., Cuba, alms, \$5; F. J. K., Ill., alms, \$100; H. J. W., Mich., alms, \$5; Rev. Fr. H., N. Y., alms, \$3; U. N. B. L., N. Y., alms, \$5; Mrs. C. P., N. Y., alms, \$75; Rev. Fr. S., S.A., Texas, alms, \$9; Srs. of the A. N. Y., alms, \$650; Srs. of A., Texas, alms \$??; Rev. H. D., Ga., alms, \$75; Mrs. G. W., D. C., alms, \$75; Rev. Fr. W., N. Y., alms, \$70; Rt. Rev. A. J. S., Texas, alms, \$25; Rev. J. S., S.D., alms, \$11; Seminary of Our Lady of Angels, N. Y., alms, \$1; A. R., Canada, alms, \$50; C. H. S., Pa., alms, \$25; F. B., N. Y., alms, \$10; Srs. of M. Holy Trinity, Ala., alms, \$10; Catholic Porto Rican Child Welfare Assn., N. Y., alms, \$20; Rev. A. J. B., Ariz., alms, \$15; Rev. F. C., Tex., alms, \$200.

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TOTAL DISBURSEMENTS: \$20,811.23

A Hymnal for Church and Home

CANADIAN ORGANIST'S APPRECIATION OF ST. FRANCIS' HYMNAL

Very Reverend and dear Father:

I wish to thank you for the prompt delivery of the Hymnals. If I was enthused with the Little St. Francis Hymnal words would never express my gratification over the complete book. It is a pity that it is not more widely known in Canada for I feel sure if Priests and Choir Leaders knew of it, it would enjoy the patronage of many of our people. The book we use in Canada is St. Basil's Hymnal and in my humble opinion it cannot compare with your Graymoor publication.

St. Francis Hymnal, Words without music of the Unabridged Edition, 75 cents per copy.

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Give and You Will Receive

The old saying tells us that those who give to the poor lend to God. Picture to yourself the great misery of the swarming millions in mission lands who come to the missionaries pleading for medical aid and who remain to receive spiritual healing. The little dispensaries in the jungles or in native villages are rich in conversions to the Faith, and they are the centers of all the spiritual and corporal works of mercy. Millions and millions of afflicted men, women and children are treated there each year by the devoted missionary Priests, brothers and sisters, and many receive generous gifts of medicines, dressings and bandages from the Catholic Medical Mission Board. By aiding this work you are giving to the poor, and God will repay you and yours in His own blessed way.

If you have some special intention you wish recommended to many prayers, give a generous donation for the Catholic Medical Missions as an act of supplication, whether for your own intentions or those dear to you, living or dead. If there is some fault for which you wish to atone, your own or another's, remember that Charity covers a multitude of sins.

Do not delay to take advantage of this opportunity and contribute generously to the New Headquarters which are now being prepared for the Sisters of the Atonement who generously assist in the work of the office, also for the office and storerooms of medical mission work. The need at present is especially great, as we must meet the expenses of the New Headquarters besides continuing to send out help to the mission field. Those who contribute ten dollars or more have the right to send a name for each ten dollars to be placed under the altar of the Blessed Virgin, Health of the Sick, Refuge of Sinners and Comfortress of the Afflicted. Therefore, do not delay but send your offering to Rev. Edward F.

Garesche, S.J., Director, Catholic Medical Mission Board, 8-10 West 17th Street, New York City.

Read below some of the testimonies of the grateful missionaries:

FROM A MISSIONARY IN AFRICA:

One of the most important sides of Mission work is the Medical side. Charity work, especially medical charity work, is the precursor and herald of the Faith. The Medical Mission has turned ■ of the most efficient ■■■■■ of mission work for us. The conditions in Uganda are very depressing. The natives sometimes have many complications of diseases. Will you do your best to help us? Our hospitals are poor but there is ■ great work to build up.

FROM A MISSIONARY IN PORTO RICO:

Your box of medicines arrived. We had prayed for months asking the Little Flower to get ■ some medicine. Our Missionaries gratefully remember the needs of all our benefactors in their prayers. If it had not been for your great generosity during the time of our affliction resulting from the last hurricane, I am sure many would have succumbed. Your great kindness in forwarding shipments of medicines and food made it possible for ■ to relieve much of the great distress. May God grant you the hundredfold reward.

A MISSIONARY IN INDIA WRITES:

Allow me to express my sincere thanks for the box of medical supplies. On all who contributed towards it, we invoke God's richest blessings. I do wish you could just peep into the hospital. It is simply crowded with patients of every description. Between each cot there are two beds on the floor. The wards are hardly big enough to give sufficient space to walk between each patient, but fortunately they are very high, so that the patients get the quantity of fresh air allotted. May the good God see that the needed medicines, medical instruments and equipment are increased also.



Holy Cross Sisters of Chuhari, India,
Among Their Beloved Sick

Missionary News

(Fides Service)

The membership of the Catholic Church in China increased 47,637 in 1929 bringing the total number of Catholics in that country to 2, Show 47,637 Increase In 1929 473,619, according to an announcement by

the Rev. James G. Keller, Superior of the Maryknoll Junior Seminary at Los Altos, California. The figures upon which Father Keller based his announcement were received from the Apostolic Delegate to China.

The number of Chinese religious were listed in the report as follows: nine bishops; 1,371 priests; more than 5,000 Sisters; and approximately 4,000 young men preparing for the priesthood.

Suifu, China—A study of the histories of the 462 seminarians in the Vicariate Apostolic of Suifu, Szechwan

China Mission Records Disclose 1 of Every 7 Seminarians Ordained Province, China, during the past 67 years reveals that one in seven of the candidates reached his goal. In this territory, which has been particularly successful in training indigenous clergy, of the 462 students in the seminary between 1862 and 1929, 56 were ordained. The percentage is not extremely low for China when it is recalled that Blessed Don Bosco, founder of the Salesians, placed 20 per cent as a fair result for European countries.

Suifu counts 42,653 Catholics of whom more than half have been converted within the past 30 years. This represents one priest for every 1,093 Christians. Studying at present for the priesthood are 113 seminarians, an average of one for every 377 Catholics of the mission.

Rome—Chaotic conditions continue in parts of China as telegrams from Shanghai announce the capture of

Three Missionaries Captured by Brigands three more missionaries. The three, of whom one has been released, are Spanish Jesuits. Only a short time ago two Irish priests of the

Chinese Mission Society of St. Columban were captured by bandits in Hupeh Province, and so far as is known are still being held. Fathers Avito and Hidalgo, Spanish Jesuits, disappeared when brigands burned the Catholic Church of the town of Hoc-hau, near Nanking, capital of China. All efforts to trace the missionaries have failed.

According to articles published in the "Pravda," of Moscow (the organ of the Red International) one of the

Paganism and Human Sacrifice Back in Parts of Red Russia results of the Soviet

anti-religious policy has been a revival of the old paganism and even human sacrifice among the tribes of

Northern Asia in various districts from the Ural range to the Pacific shores. These north Asiatic lands have been so far untouched by Catholic missions, but the Orthodox clergy made some attempts to convert the tribes of the Siberian north.

According to the "Pravda," the tribes are again resorting to the Shamans to cure sickness, avert bad luck, and bring them good fortune by their incantations. It is asserted that in the extreme northeast human sacrifice has been revived. The "Pravda" suggests that efforts should be made by the Soviet "Anti-God" agencies to deal with this new development of a degraded form of paganism by teaching the Siberian tribes of the north the official doctrine that there is no supernatural or preternatural world of any kind, that the Shamans are impostors, and the official materialism is part of true civilization and the way to better things.

New York—The Rt. Rev. John J. Dunn, Auxiliary Bishop of the Archdiocese of New York, who has returned from a world

Bishop Dunn cruise, speaks highly of Back From Eastern Tour the administration of government and justice by Great Britain in her colonies and indicated that Catholicism is growing steadily in India and China through the activities of the

missionaries. At the same time, he said, conditions in China are seriously disturbed by lawless elements. Many Catholic priests, he pointed out, have been taken captive and held for ransom. India, also, he said, is on the border of a vast unrest.

Bishop Dunn recalled that in Hong-kong he had met two Catholic missionaries who had been held captive for two weeks and were released only after it was evident that no ransoms were forthcoming.

The story of a pagan Chinese jailer who in searching to better the lot of his prisoners, himself found the faith and then secured baptism Jailer for 60 inmates still in their Converts prison chains, will take its Sixty place as one of the most remarkable incidents of the mission world in 1929.

A young pagan of naturally upright heart made a jailer of the prison at Chochow was gripped by the misery of his charges and began a search in books for means to better their condition. He came upon a work entitled, "An Examination of the True Doctrine Compared with the False Beliefs of Chiha." The treatise converted him and he immediately began explaining his new-found truths to the prisoners.

In a brief time some 30 showed an interest in his apostolate and realizing that he was unable to instruct them properly alone he sought out the local missionary. The story of how he overcame all the difficulties in getting the priest permission to enter the prison is long indeed but suffice it to say that in December, 1928, this was arranged. In an ugly workroom the priest gave instructions weekly for ten months. The class grew to eighty, but after the weeding out of those lacking proper dispositions, the group to receive baptism was fixed at 60.

Amid their prison surroundings, the greater part with their irons gripping their feet, these men knelt on the damp floor and received the waters of regeneration. Christmas Day they received their first Holy Communion.—(F. S.)



WHO WILL HELP THIS POOR CHURCH IN ALASKA?

A historic Church in the one time famous Gold Fever region of Alaska is in urgent need of immediate help. The Bishop of Alaska, His Lordship, Monsignor Crimont, S.J., apologizes for his long silence and sends an appeal from Wrangell.

Dear Reverend Father Paul:

I have made myself a stranger to you by my delinquency in corresponding with you though it was not intentional on my part, nor on your part have you ever ceased to be a loyal and generous friend, through the Readers of The Lamp, and your own personal charity.

The remarks on page 81 of the March issue of The Lamp called me back to my senses, and as a result I come to you in humble apology and in an effort to renew my former relations with the members of the Union-That-Nothing-Be-Lost.

It is primarily as a thanks-giver that I present myself, but I am accompanied by a small troupe of beggars, who have asked my consent and my blessing for their begging visit. They are the Ladies of the Altar Society in Wrangell, Alaska. Their appeal for their poor church is a worthy one. After thus introducing them, I will let them speak for themselves and their veteran Pastor.

In the meantime I pray the Queen and Patroness of Alaska to inspire one out of every three of The Lamp Readers to contribute five cents to the cause.

If my prayer is granted, the amount necessary for the work of repair on the Wrangell church will be obtained, and there will be great rejoicing and thanksgiving all around.

JOSEPH R. CRIMONT, S.J.

Bishop's Residence, Juneau, Alaska.

THE APPEAL

The Church of St. Rose at Wrangell dates from 1909; it replaces another erected in 1878. This had the distinction of being the first Catholic church built in Alaska. It was several years before the Juneau gold strike, and twenty years before that of Dawson. White people were yet few in Alaska. However, gold had been found in the Stikine River which empties in the sea near Wrangell; and in 1872-73 Wrangell was a town of several thousand.

The stampede was on the wane when the first Priest, Father Althoff, arrived. His means were limited and the first church must have been a very light structure as it collapsed. Father Althoff had moved to Juneau when the gold strike of 1880-81 had brought there thousands of prospectors and other people. From there Wrangell was

visited occasionally; and after the loss of the church, Mass was said in private houses.

In 1909 the Catholics of Wrangell made a strong effort to rebuild their Church. But again their efforts were not equal to the task and the structure was not as substantial as is needed in a country with such continual rain and dreadful winds. Today the roof has to be replaced. The foundations are crumbling. The timber is partly rotten. It would not pay to repair the sanctuary, which should be rebuilt with sacristies around. Alone, the body of the church could be raised on a new concrete foundation. Considerable improvement is also needed inside. The total expense would amount to some five thousand dollars. The furniture is very poor. The altar is made up of common lumber put together by some unskilled woodchopper. The candlesticks are of wood and in shabby design. The vestments are all worn out. But we cannot think of improving these before the necessary work on the church is done.

From the Wrangell people we cannot hope but for very little. We have some twenty Catholic families and about as many single people. They cannot properly support their Pastor and defray the running expenses of the church. Our Pastor is also in charge of a large district, and spends a week every month at Petersburg, fifty miles away. The collections there average about two dollars and the expense twenty. To balance his accounts the Priest has only his Mass stipends and a few offerings from former parishioners.

Strangers admire our little town. Wrangell with its pretty gardens, fine trees and beautiful surroundings, is one of the preferred spots in our beautiful Alaska. But our poor church looks so neglected; and we cannot help it.

Any contribution you are able to send will be received with the most sincere gratitude. It will be acknowledged promptly, and later we will take pleasure in letting you hear of the success of our undertaking.

THE LADIES OF THE ALTAR SOCIETY,

Wrangell, Alaska.

LITTLE FLOWER RING OR ST. ANTHONY RING

Wear always the sacred Image of the Good St. Teresa — The Little Flower (or the Good St. Anthony, if you prefer) set richly in black onyx ring, sterling silver, platinum effect (gold plated Belcher style for men.) Simply send name and address and cord for size, then give postman \$1.99 when he hands you this newest ring design.

THE HALAS CO., Inc., Dept. T 41
Box 56, Hamilton Grange Sta., New York, N. Y.



An Appeal to Little Flower Clients

Below we submit the Treasurer's Report of Contributions to the completion of the Little Flower Memorial. It shows that some progress is being made; but when we turn back to THE LAMP of a year ago, we find that during the same time last year the Clients of The Little Flower contributed to the same object \$1,942.11, and NOW IS THE TIME WHEN WE MOST NEED CONTRIBUTIONS FOR THE BUILDING FUND.

As we write the Power Plant is making good progress. The concrete walls, 20 feet high, have been completed and the flat roof, also of concrete and steel beams, will be finished in July.

As we have already stated the Heating and Power Plant must be erected before we can demolish the temporary building of cement blocks which contains the boilers that heat St. John's College, the Friary and the Little Flower Memorial. When this temporary structure is torn down then the foundations can be laid for the Third Section, which will complete the Little Flower Memorial. Whether this work will be done now, or whether it will have to be indefinitely postponed, depends upon the Clients of the Little Flower and the amount they contribute from week to week to the Building Fund.

THE JUNE NOVENA TO THE LITTLE FLOWER

The June Novena to the Little Flower will begin on the 22nd instant, and all Lovers of the Little Flower are invited to participate by forwarding their petition without delay. Love of the Sacred Heart was one of the most notable characteristics of Saint Theresa of the Child Jesus, and her Novena in the month of the Sacred Heart will serve by its observance, let us hope, to deepen and intensify this same love in our own hearts.

LITTLE FLOWER MEMORIAL HALL—SECTION NUMBER THREE

Previously Reported	\$22,079.35
Net Receipts from 258 Donors to May 15	541.96
Total	\$22,621.31

We strongly recommend our Readers to subscribe to THE ANTIDOTE, it is very different from THE LAMP, in fact it SUPPLEMENTS THE LAMP. Supplying what its Graymoor contemporary lacks. Subscription price, One dollar a year.

THANKSGIVINGS RENDERED FOR FAVORS GRANTED THROUGH THE INTERCESSION OF THE LITTLE FLOWER

Mrs. J. S., McKeesport, Pa.: "Please publish this in The Lamp. My baby was sick with pneumonia both lungs affected, and I prayed to the Little Flower to make her well. At six o'clock in the morning she seemed to be dying and she didn't want even her nourishment. I had given her up. At about eleven o'clock, before noon, she was feeling so much better that she even called out to me. I can never thank the Little Flower enough, also the Sacred Heart of Jesus, it was indeed a great miracle."

Mrs. E. C. R., Delaware, Ohio: "Three in our family started a Novena to the Little Flower, followed with a Novena to Our Lady of the Atonement, followed with a

Novena to St. Joseph and the 19th being St. Joseph's Day, started a Novena to Our Lady of Prompt Succor for my son, Carl, to get a position. He had been out of work in all, about a year. When on St. Joseph's Day he got the position. I knew they all—The Blessed Virgin, St. Joseph and The Little Flower helped to grant the favor. I promised to have this published in The Lamp and my offering."

E. C., Ontario: "I wish to thank the Sacred Heart and St. Theresa for favors I received through the Novenas and prayers to the Little Flower. My two daughters got splendid positions a short while after the Novenas were made, also a little scab disappeared that had given much worry for a long time and I myself cured of hay

fever and asthma that I had for over thirty years, by saying the Litany of St. Theresa every day for some months, begging her intercession for a cure for me. It gradually left me and now I never have it at all."

Mrs. A. L., Baltimore, Md.: "Enclosed find \$1.00 as an offering for the poor souls in Purgatory for a favor I received through the Little Flower for which I promised publication."

Mrs. A. L., Cleveland, Ohio: "Just a little mite in thanksgiving to St. Theresa for her intercession and aid in helping us in our present needs. All glory and thanksgiving to the Sacred Heart of Jesus and His Saints. Please publish."

Mrs. A. M. R., Chicago: "I am enclosing check for \$2.00 endorsed to the order of The Lamp. I promised the Little Flower, St. Therese, to send this amount to The Lamp for the benefit of some mission in which she was interested, if she obtained a favor for me."

V. M., Montreal, Can: Grateful acknowledgment is made to Little Therese of the Child Jesus for favor received.



St. Theresa—The Little Flower



The Sanctuary of the New Shrine

When will the Corner Stone of St. Anthony's National Shrine on the Mount of the Atonement Be Laid?



Quarrying the stone for the Shrine's Foundation

The answer to that question must be made by the Clients of Saint Anthony everywhere scattered abroad through the length and breadth of the United States of America. If you had asked that question of the Editor of *The Lamp* a year ago, his answer probably would have been—On June 13th, 1930.

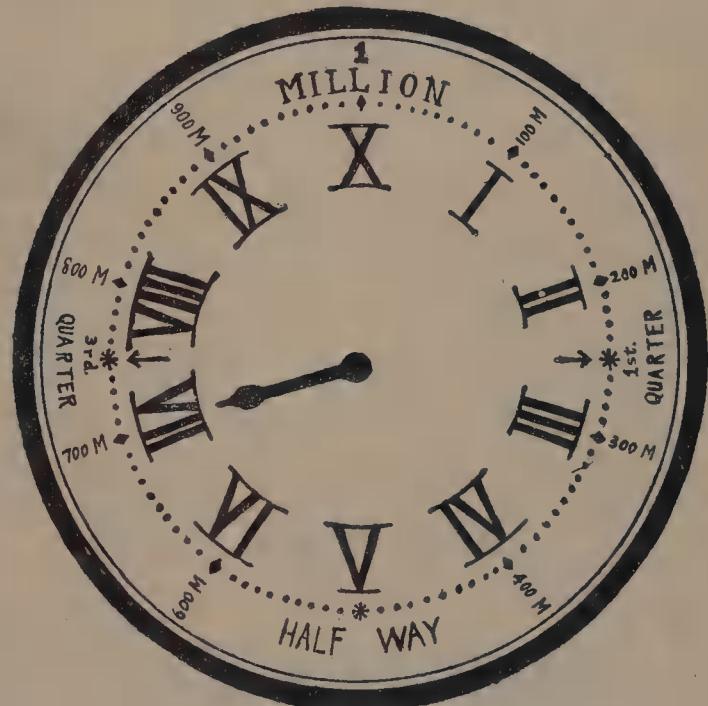
It is a great disappointment to him and to the Franciscan Friars of the Atonement that we have not been able to inaugurate the Seven Hundredth Year since the death of Saint Anthony by a great function on the Mount of the Atonement similar to that of July 17th, 1926 when the Papal Legate to the Eucharistic Congress in Chicago, His Eminence the late Cardinal Bonzano, laid the cornerstone of the Little Flower Memorial on Graymoor's holy mountain in the presence of His Eminence, the Cardinal Archbishop of New York and a notable concourse of Distinguished Ecclesiastics, Sisters in Religion, military officers, prominent citizens, men, women and children, both Catholic and non-Catholic.

Our inability to have the corner stone laid of Saint Anthony's National Shrine on his Feast Day in the present month of June, is due, we believe, to the Wall Street crash last October and the business depression which has followed in its wake.

When we inaugurated our National Appeal a year ago last December, asking contributions in exchange for Saint Anthony's Seals in order that we might build a Church in his honor on the Mount of the Atonement that would serve as a National Shrine of Pilgrimage commemorating the Seven Hundredth Anniversary of his death, it met with a popular response surpassing our most sanguine anticipations. Thousands of the Clients of St. Anthony sent the modest offering requested of them ranging from a dollar to two dollars and accepting St. Anthony's Seals in exchange. Confident that our Mail Campaign would continue to elicit the same generous response, we entered into a contract last October with Higginson and Company, builders of the Little Flower Shrine, to remove some 12,000 cubic feet of granite rock from the summit of the Mount of the Atonement in a period of sixty days in order that the work of laying the foundations of the National Shrine might proceed at once. Owing to the unexpected hardness of the rock, the contractor soon discovered that he could not fulfill the terms of the contract without serious loss and we were willing on our part to release him from the agreement after the Wall Street disaster because we foresaw, due to the diminishing receipts from our campaign, that we would not be able to speed the work by contract without involving ourselves in debt.

The alternative left us to finish the work of excavation ourselves by employing our Brothers Christopher and this we have been doing ever since but at a pace much slower than that of the contractors who have every facility for pushing the work through under high pressure methods. During the past winter, we have informed our Lamp Readers from time to time, we made considerable progress with the work of excavation and have half the stone quarried and dressed ready for the masons who will later on erect the walls of the Shrine but during the summer, we have less workmen at our disposal and if we get the excavations finished and the foundation walls laid this autumn, we shall do well.

THE ONLY HOPE THAT REMAINS OF COMPLETING THE SHRINE BETWEEN JUNE 13th 1931, (THE SEVEN HUNDREDTH ANNIVERSARY OF SAINT ANTHONY'S DEATH) AND JUNE 13th, 1932, IS AN IMMEDIATE AND VERY LARGE INCREASE IN OFFERINGS FOR THE SHRINE, SUFFICIENTLY LARGE TO JUSTIFY US IN HAVING RECOURSE TO CONTRACT LABOR.



To ACCOMPLISH THIS END IT IS OUR PURPOSE TO ADDRESS A SPECIAL LETTER IN THE NEAR FUTURE TO ALL THOSE WHO HAVE ALREADY CONTRIBUTED TO THE SHRINE, ASKING FOR AN ADDITIONAL OFFERING SIMILAR TO THE ONE THEY HAVE CONTRIBUTED IN THE PAST. IF WE COULD SECURE A UNANIMOUS RESPONSE TO THIS APPEAL, THE ERECTION OF THE SHRINE IMMEDIATELY WOULD BE MADE POSSIBLE AND THE WORK COULD BE PUSHED AT TOP SPEED.

OUR CONFIDENCE IS IN THE GENEROSITY OF THE CLIENTS OF ST. ANTHONY AND THE POWERFUL AID OF THE GREAT WONDER-WORKER OF PADUA HIMSELF.

PROGRESS OF THE CLOCK

We have to report this month the forward movement of the Index Finger of St. Anthony's Clock one single point, only ten thousand dimes having been added to the Grand Total since the May issue. We are hoping for more generous offerings around St. Anthony's Birthday and we hope to report greater progress next month in consequence.

Have Recourse to St. Anthony at His Graymoor Shrine

ST. ANTHONY'S NOVENA

A new Novena to Saint Anthony at his Graymoor Shrine begins on every Tuesday. This Novena constitutes an endless chain,—for before the one of the preceding Tuesday is completed a new Novena is begun, thus they interlock as the links of a chain, that has no end.

For eighteen years this Novena has continued in what we call "St. Anthony's Corner," of our Monastery Church of St. Francis, and when the new National Shrine is erected in honor of the Seven Hundredth Anniversary of the Wonder-Worker's death at Padua, we trust the same Novena will continue for seven hundred years more, if the world lasts so long.

Below we publish a few of the hundreds of testimonials constantly being received at Graymoor from the Clients of the great Franciscan Wonder-Worker, bearing witness to his powerful intercession.

THANKSGIVINGS FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF SAINT ANTHONY

Mrs. M. G. W., Los Angeles, Calif.: "I was getting ready to start on a vacation trip with my family when I discovered I had lost the diamond from the ring I had been wearing. As I had been washing clothes and dishes I had the plumber open the traps of the sink and tubs but the stone was not there. I went to church and begged Saint Anthony to help me. After our return I was washing clothes when I suddenly thought of my stone, so before letting the water drain off I felt around the bottom of the tub and there I found my diamond which must have been in one of the folded garments. I am sure that St. Anthony answered my prayer."

G. M. L., Toronto, Ont.: "The enclosed offering was promised to Saint Anthony for Masses to be said for the souls in Purgatory in thanksgiving for a favor received. My operation was entirely successful, in fact my recovery is considered short of a miracle. I shall thank St. Anthony each day of my life."

H. B., New York: "I asked St. Anthony to obtain for me a good position as I had been laid off. I have obtained the

best position I have ever had, good pay, convenient location, interesting work and I know this would not have been possible if Saint Anthony had not helped me as he has on many other occasions."

T. H. S., Racine, Wis.: "Several weeks ago my daughter lost her business purse, containing many valuables, on a very busy highway. Two hours later she found it near the edge of the road in plain view. We are sure it was through St. Anthony that it was found as I promised him to help his charities whenever possible and to have you publish it if the purse was found."

M. T., Pawtucket, R. I.: "My Brother was at the point of death but in answer to the prayers offered in your Novena he is now well on the road to recovery. Please publish."

J. C., Penna.: "My little three year old boy took sick and four days after the doctor discovered he had pneumonia and his condition was very serious and we despaired of his life so our thoughts turned to prayer and we invoked the intercession of our Lady of the Atonement and St. Anthony to spare our little one if it was God's Will. Thanks to the Goodness of God and His Blessed Mother and this favored Saint he has recovered and is getting stronger daily."

Mrs. J. G., Utah: "I am enclosing a check in fulfillment of a promise made to St. Anthony for a favor obtained through his intercession, namely a raise in salary for my husband."

Mrs. W. C. B., Piedmont, Calif.: Enclosed offering is for a renewal of my subscription to The Lamp and the balance as a thanksgiving for favors received through dear St. Anthony as promised. Asking continued remembrance in your Novenas for other favors."

A Client, Champaign, Illinois: "Please find enclosed check for ten dollars. This is the percentage due St. Anthony on what we saved in 1927 and which we promised him if he would help us. Please continue to pray for us."

G. D., San Francisco, Calif.: "Sometime ago I made a Novena to dear St. Anthony promising him a sum of money. My favor was granted soon after my Novena was started. I am now enclosing a money order in part payment."

Mrs. C. D., Vernon, Indiana: "Enclosed is my thank offering for favor granted by St. Anthony. Our condition seemed almost hopeless when I saw the notice of your Novena in "Our Sunday Visitor," and the result of sending my petition to the Graymoor Shrine has certainly been wonderful."

A Flying Trip Around St. Anthony's Farm

By RAMBLER

This description of my latest visit to Saint Anthony's Farm, Graymoor, is written in the first person, to avoid formality. As I saw the Farm, lying like a valley, flanked on my right by Gibraltar-like heights, and on my left and in front, all viewed from St. Anthony's Shrine overlooking the spacious corn and root fields—it was a dream of landscape enchantment.

Descending through a maze of brush, one of the farm hands greeted me above the huge silo, while harrowing a small corn patch. His word was kindly. At the actual entrance or gateway, stood a chained-up sleepy, good-natured Holstein bull. Motionless, he glowered at me, as much as to say, "Walk in and don't worry; everything is O. K." I heard just then and there, what I fancied was the sound of a big airplane, but looking toward the circus-shaped flat I beheld a tractor raking the black loamy soil. My defective sight failed at first to discern the driver. When I reached the dual duck-pond one of the Sisters said, "Yonder is Sister Ignatius on her working automobile! She actually calls it a joyride."

She was really my first objective, so I jumped over a stile, walked along the old running brook, nodding "good morning" to healthy stems of rhubarb, my favorite fruit-vegetable, and noted the twin-field finely percolated with barn manure, and lo! there, rounding her wheel a la starboard, sat our farmer queen, Sister Ignatius, who is without exaggeration an expert farmerette, with only one thing to her discredit, stern revulsion against the camera! "Not a word," she besought me, "if any pictures are to be taken." Assured that I was an agent of peace, she beamed on the visitor, and at once her lips were released in a beautiful panegyric of praise to Almighty God: "God has been good to us since your last visit. We have now nine Sisters working in one branch or another of the farm, just as conscientious about their work as if they were decorat-

ing the altar or taking part in the choir. It is God's farm. The cattle on a thousand hills are His, and every blade of grass is the work of His hands.

"Then, our man-power is splendid. Old Louis of New York, you remember him, a faithful farm hand, will soon be back with us; he spends his summer here, ready to do anything he is told, and ready to do what he sees is best for man and beast. Brother Mark, you will see him at luncheon, as good as gold, and Little Johnny. Old John Daly is a wonder. Old, it is true, but without a weary bone in his body. To see him at work, and not the most pleasant sort, too, I tell you, is an inspiration. Little Paddy is a cheer up, and I must not forget that Christian gentleman McCarthy. The nine Sisters are made up of seven Tertiaries, (3rd Order of St. Francis), and two Professed Nuns from St. Francis Convent."

"And they are all employed in the usual departments of farming?"

"Of course, and if it is figures you need, we have 18 cows, 16 milking, yielding for the use of the tables on the Mountain 120 quarts per day. We have four calves, and 1 horse, 37 ducks, 350 chickens and a parrot!"

"And what about the tractor: isn't that registered among the assets?"

This farmerette queen looked at her machine-made servant with delight, saying, "It is one of the most faithful things down here in the valley. Just look at what it has done for this corn field to-day," and as she said so, she put her foot on the gas, and the noisy, diving, digging and scraping harrow restarted on its forenoon job, looking to me, anyhow, as a piece of first-class intelligence in the hands of a woman of God. For the secret of the bare success of the Catholic Church, sirs, let me say, study this farm. It doth not yet appear what it shall be, but with the blessing of



Holsteins Feeding On Our Summer's Grass.

Saint Anthony, the kindly thoughtful overseership of the Superior General, and the hearty co-operation of the Mother-General and the business confreres of the two administrations, it is bound to realize the dream of its authors. Once the mortgage debt is removed—a fine field for investors—and more land is reclaimed and fertilized, scientifically, St. Anthony's Farm will draw many visitors to Graymoor.

The lay-out is interesting, and the list of crops include, (besides 12 acres of corn for the silo, which can hold 80 tons by the way), beets, carrots, onions, Swiss chard, parsley, rhubarb, squash, cucumber, German turnip, etc., etc.

Later on, after I had paid homage to St. Anthony, and worshipped before the Blessed Sacrament in the beautiful Chapel, Sister Ignatius reopened her budget of utilities, and spoke in enthusiastic terms of her amateur insulated ice house, where she has stored as the remnant of what she and her Sister-farmerettes collected during the winter, 2,000 cakes of ice, as cold as the days when the temperature registered 32° fahrenheit. These cakes were sliced out of the little lake belonging to Saint Anthony's Farm.

Then, Sister Ignatius was perhaps more at ease speaking to a mere newspaper man when she lauded the re-actions to the spiritual ministry of the Chapel and farm work. "We are happy. We have still the old enemy in our Eden, a rare lapse on the part of a farmhand now and again, tempted to satiate his thirst at other streams than the right one!"

Being a mere man, one word about the menu: Saurkraut, potatoes, beets, roast pork made a pleasant and body-building start, followed by cheese-cream and sweets, with bread made by the devoted Sisters in their up-to-date bakery at the Convent, and milk *ad lib.* cold and butter-fatty. I personally was ashamed of my attention to the milk and I fancy the metal jug had to be replenished. I put two facts together: (1) The milk and the atmosphere, and (2) the healthy pink on the Sisters faces, as well as the fine red countenances of the men. And I left feeling that the patron Saint must often look from the heights of his department in heaven upon this holy place, where battles are fought with the vagaries of the weather and where the harvest is pleasant to view and useful to the hungry brethren on the Mount of the Atonement.

To possess the fellowship of the Saints one has to possess their spirit and make the supreme aim of their lives an imitation of their final perseverance.—*Selected.*

REDUCING THE DEBT ON ST. ANTHONY'S FARM

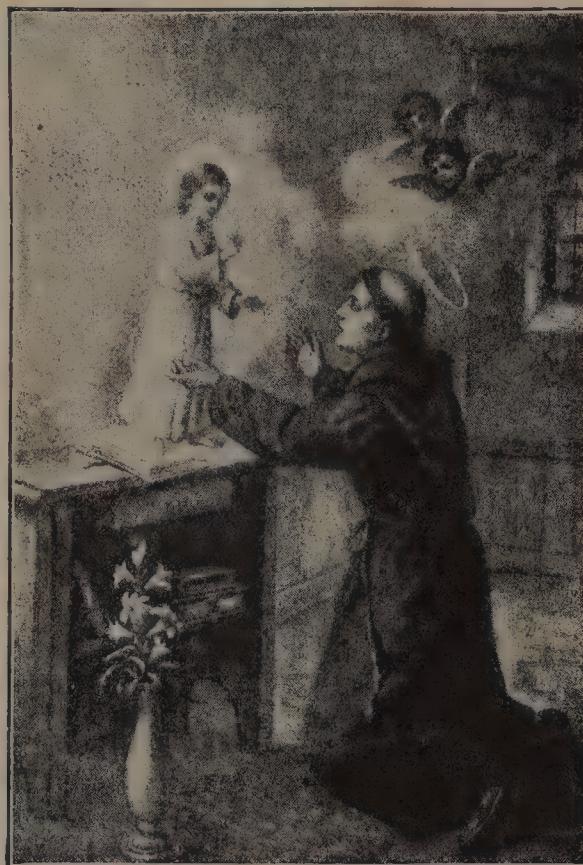
We are happy to announce that the contributions for cancelling the debt now resting on St. Anthony's Farm have passed the first One Thousand Dollar Mile Stone as will be seen by the Treasurer's Report printed below:

On May 1st, the total amount subscribed by the Clients of St. Anthony for the liquidation of the Farm debt amounted to \$1,042.31. We hope the Second Thousand will be subscribed in a shorter space than the First Thousand.

We recommend to the grateful Clients of the Wonder Worker of Padua that in sending their thank-offerings to Graymoor for favors obtained through the powerful intercession of St. Anthony to request that their donations be used for the reduction of St. Anthony's Farm Debt.

Contributions to the Liquidation of Saint Anthony's Farm Debt.

Previously Reported: \$932.31.
F. J. S., O., \$5; Mrs. M. B., N. Y., \$1; M. R., N. Y., \$5; H. H., Pa., \$1; T. H., O., \$5; Mrs. J. R., and M. D., Cal., \$2; T. C., Nebr., \$5; Mrs. F. A. K., Ill., \$5; Mrs. J. J. B., Tex., \$1; Mrs. J. M., Pa., \$11; Mrs. M. F., N. Y., \$5; T. K., O., \$25; Mrs. M. V., N. Y., \$2; Mrs. W. R., N. Y., \$1; Mrs. K. H., N. Y., \$5; E. C., Ia., \$1; C. E., N. Y., \$25; E. S., Canada, \$2; M. E. K., Mich., \$2; J. M., N. J., \$1. Total for April, \$110.00. Grand Total to May 1st, 1930.—\$1,042.31.



Saint Anthony and the Holy Child

A number of Anglican Churches will celebrate Saint Anthony's 700th Anniversary next year.

RELAXATION — RECREATION

Can be had at moderate cost
for week-ends or longer

ST. ANTHONY'S VILLA

Graymoor Village
Garrison, N. Y.

Modern improvements; within walking distance of the Mount of the Atonement and Convent of the Sisters of the Atonement.

For rates phone 76-R or write Miss McPartland.



Feast Day of Our Lady of the Atonement

Wednesday, July 9th, will be observed by the members of the Society of the Atonement and the Rosary League ■ the Feast Day of Our Lady of the Atonement. It was ■ July 9th, 1893, that the Father-Founder discovered through prayer the Name of the Holy Institute which a few years later had its birth at Graymoor. How fitting that we should celebrate the Feast of Our Atonement Mother in July because it is the month which the Church has dedicated ■ the Most Precious Blood without the shedding of which on Calvary's Cross there would have been ■ Atonement.

THE WAY TO CELEBRATE

The ■ practical way to celebrate Our Lady's Feast is to participate in her Novena, which will begin ■ Saturday, July 5th, making ■ special effort to receive Holy Communion on July 9th, if it will be impossible to receive every day during the entire Novena.

Every Son and Daughter of the Atonement ought to possess a Medal of Our Lady of the Atonement and ■ recommend to all during this Novena to wear the medal with a bit of red ribbon in honor of the Precious Blood attached.

Mail your petitions in plenty of time to the Sisters of the Atonement, Graymoor, (Garrison, P. O.) N. Y., so they can be placed at Our Lady's Shrine and prayed for during the Novena. Ask the Sisters to send you Novena Prayers unless you already have the Rosary League Manual. Ten cents will purchase the Medal. Always have it attached to your Rosary.

THANKSGIVINGS FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF OUR LADY OF THE ATONEMENT

S. M., Huntington, W. Va.: "Enclosed you will find an offering in thanksgiving for a favor obtained through the Novena of Last Resort."

B. C., Roxbury, Mass.: "Some time ago I requested prayers for my niece who was dangerously ill. The enclosed thank-offering for her recovery is sent in honor of Our Lady of the Atonement."

Mrs. M. O'B., Elmira, N. Y.: "Please publish my thanks to Our Lady of the Atonement for a favor received through her intercession."

Mrs. A. G., St. Louis, Mo.: "I wish to thank Our Lady of the Atonement for a safe delivery. I am the happy mother of a sweet baby girl."

S. M., Guantanamo, Cuba: "I promised Our Lady of the Atonement publication and thanks if she would intercede for me for a very special favor. Within a few hours my request was granted."

Mrs. A. G., Philadelphia, Pa.: "I requested prayers during the October Novena that our business would improve and we would have a prosperous year. I am sure Our Lady of the Atonement granted my request as our business has picked up wonderfully since the Novena."

J. O. C., Savannah, Ga.: "My Novena this month is to be one of thanksgiving to Our Lady of the Atonement for recovery from a serious operation."

M. C. Z., Grand Rapids, Mich.: "Enclosed please find money order in thanksgiving for a favor granted through the intercession of Our Lady of the Atonement."

J. R. McF., Rawlins, Wyo.: "Some weeks ago I wrote you, sending my petition and asking you to please pray for that intention during your Novena of Last Resort. I am happy to say that, before the Novena was ended, my favor was granted, which seems almost too good to be true."

M. A. C., Brooklyn, N. Y.: "Kindly accept enclosed cheque as a thank-offering in honor of Our Lady of the Atonement for a great favor received during the Novena of Last Resort."

Mrs. J. H. C., Hammond, Ind.: "Enclosed please find money order for the purchase of a Chinese Baby.. This is sent in thanksgiving to Our Lady of the Atonement for a favor received."

Mrs. Jos. E. L., St. Louis, Mo.: "I wrote to you sometime in January saying that the doctor had told me that I had an internal goitre which could only be relieved by means of an operation. I asked you to help me pray during the Novena to our Blessed Lady that I would not have to undergo this operation. I was examined recently and the doctor says that the goitre has almost disappeared."

Mrs. G. M., Springfield, Mass.: "The enclosed amount is part of a thank-offering due our Lady of the Atonement for a successful operation."

M. D., Imogene, Iowa: "I received a special favor through the Novena of Last Resort. Please find an offering enclosed in honor of our Lady of the Atonement."

Mrs. J. C., Walloomsac, New York: "Please accept this offering which I promised if my daughter obtained work. Thanks to our Lady of the Atonement she succeeded in getting back her old position."

Mrs. J. G., Butler, N. J.: Please publish in the Lamp my thanks to Our Lady of the Atonement, St. Francis and St. Anthony for a favor received."

Mrs. E. H., New Jersey: "I am enclosing an offering for a Mass to be said in honor of Our Lady of the Atonement for a great favor granted me. After an absence of two years, my husband who had fallen into bad company, has returned home and is leading a good life."

Mrs. T. M., Chicago, Ill.: "Enclosed find check in thanksgiving to Our Lady of the Atonement for receiving two favors through her intercession, the adjustment of legal trouble and the return to work of my husband after four months of non-employment."

Mrs. C. L., St. Paul, Minn.: "For twenty years I have prayed for the conversion of my husband. I also appealed in the Novena of Last Resort. About two weeks ago he received his First Holy Communion, has now recovered his health and returned to work. I am indeed grateful to Our Lady of the Atonement for her intercession."

E. F., Mobile, Ala.: "Enclosed please find my check for two favors received through the Novena of Last Resort."

M. S., Little Falls, Minn.: "I promised Our Lady of the Atonement publication and thanks should she intercede for me in obtaining a great favor."

L. B. D., Dayton, Ohio: "Sometime ago my mother promised an offering if our prayers for a message from my brother would be heard. Very shortly after we began the Novena of Last Resort we heard from him. Many thanks to our dear Lady of the Atonement."

Mrs. E. J., Cuyahoga Falls, Ohio: "I made a Novena to Our Lady of the Atonement that my daughter, who is a nurse, would obtain a position in a Catholic hospital; at the same time promising publication should I receive my favor. I am happy to say that my request has been granted, thanks to Our Blessed Lady."

PLAIN SONG AS WORSHIP

Plain song is prayer. That is why the Church attaches such importance to her official music. Pope Pius XI., in his Apostolic Constitution on the Liturgy and the Chant (Dec. 20, 1929) says: "There is thus a close connection between dogma and the sacred liturgy, and between Christian worship and the sanctification of the faithful": and, "In our own times, the chief object of Pope Pius X., in the Motu Proprio which he issued twenty-five years ago, making certain prescriptions concerning Gregorian chant and sacred music, was to arouse and foster a Christian spirit in the faithful. . . . Wherever the regulations on this subject (sacred music) have been carefully observed, a new life has been given to this delightful art, and the spirit of religion has prospered; the faithful have gained a deeper understanding of the sacred liturgy, and have taken part with greater zest in the ceremonies of the Mass, in the singing of the Psalms, and the public prayers."

DIVINE PRAYER

So Plain song, the music of the liturgy, carries on the stream of melodies the rich freight of prayer. The words of prayer which it uses are not the words of a human author expressing his own individual feeling or thought, but the solemn words of the universal Church in her public worship of God. They are for the most part words inspired by God Himself, and this very thing clearly shows the responsibility and splendor of this music. Now, nine centuries after most of it

was composed, it is still found, judged by the highest standards of musical art, to be not unworthy of that tremendous partnership.

Plain song, then, is the setting for unison voices of the prayer of the universal Church in her solemn public worship of God. This must never be forgotten, and all our singing and teaching of Plainsong must be approached from the point of view of prayer and undertaken in that conviction.—Fr. J. Bernard McElligott, O.S.B.

Every LAMP subscriber should also take THE CANDLE, organ of the Rosary League. Edited by the Sisters of the Atonement, Quarterly, 50 cents yearly.



Our Lady of the Atonement

Father Lawrence on Giving Thanks

EDITOR'S FOREWORD: When the three Graymoor Friars, who were ordained priests at Maryknoll on January 26th, returned to Washington they each contributed an article to the Vineyard "Gazette," with no idea that it would go beyond the inner circle of their seminary companions. Believing they would both interest and edify our Readers the papers of Fathers Matthias and Januarius have already been published in THE LAMP and now the series is completed by the paper of Father Lawrence.

"QUID RETRIBUAM DOMINO PRO OMNIBUS QUAE RETRIBUIT MIHI?"

Our answer shall be found in the words of the sacred text: "Thanks be to God for His wonderful gift." II. Cor. 9:15. "I give him thanks." (I Tit. 1:12.)

Surely for the wonderful gift of the Holy Priesthood our thanksgiving ought to be an UNDYING ACT OF GRATITUDE. It is our duty, after the example of Christ Himself, to offer such gratitude to God, in the Holy and Undivided Trinity. We say after the example of Christ Himself, and justly so, for He always had the virtue of gratitude upon His lips in all His relations with God His Father. It was the spirit of Jesus Christ.

Our Lord "gave thanks" at the Last Supper. Before giving Himself to us in His Sacrament of Love, according to St. Luke XXII, 19:22: "He took bread and gave thanks," and in St. Matthew, 26:26: "And taking the chalice He gave thanks." This sacrament of love, in which Christ is truly present, is called the Eucharist, which means THANKSGIVING. The very center of our Christian Religion—the Eucharist—has been designated by the term thanksgiving, due to the fact, that our Lord "gave thanks" before its institution. His Eucharistic presence should be an ever-present stimulus to instill into the hearts of His fervent adorers the virtue of thanksgiving—gratitude—after His own example and desire.

In John VI: 5-11, we see a great hungry multitude follow Him into the desert. Yes, He fed them, but before this we read: "And when Jesus took the loaves, when He had GIVEN THANKS He distributed to them that were set down." Gratitude to God is a most acceptable form of prayer—indeed without it what form will be acceptable? What a volume of reproach are contained in the words of Jesus—"Were there not ten cleansed, but where are the nine, they have not returned to give thanks save this stranger?

In virtue of all we have said and following the example of our Model and Master, Jesus Christ, we say, "thank you in the name of Jesus Christ." By "You" we mean first of all our Brothers at the Vineyard, at whose head is the Superior, Father Bartholomew, S.A., and secondly, but with equal merit, our good Sisters. We want to thank you for all your past prayers and favors towards us, but especially do we want to thank you for your manifestations of fraternal kindness on the occasion of our recent ordination celebration, and subsequent to that "day of days"—Sunday, January 26th, 1930.

You greeted us back into your midst with a warm heart and glad hand; you presented us with a spiritual bouquet, a pledge of your love for us; you prepared a repast for us fit for a king; your untiring efforts were put forth in a *Gaudemus* and a little play; in a word, after the example of St. Paul, you spent your efforts and were willing to be spent, to show your love and appreciation for your fellow Religious. Again we say, Thank you!

The expression of gratitude is really the only true reward for our Benefactors. We look for it ourselves. Love begets love and is manifested by its expression. This mutual *commercium* fosters the common love of the Brethren and is altogether a good thing. Moreover, it is a sign of both courtesy and culture.

In conclusion: the grateful man should express gratitude as often as he can. His garden should be full of growing flowers of this fragrant virtue, then the words of a certain German proverb need never be applied to him: "Gratitude is a rare flower and seldom do we see it blooming except on the graves of the dead."

—fr. LAWRENCE, S.A.

ANNUAL COLLECTION FOR THE VINEYARD

The Collection taken up at this season of the year on behalf of The Vineyard by the Father-General, judging from initial returns, is not going to prove as good as in former years. This is due, as everybody knows, to the business depression, but we are still hopeful that eleventh hour receipts will enable the treasurer to publish a cheering report in the July LAMP.

WHERE RELIGIOUS VOCATIONS COME FROM

Vocations to the priesthood and to the religious life of the Orders are found in the deep and simple sanctity of good homes; and they are not to be expected anywhere else. Part, and a very serious part, of the duty of parents is to keep their home such that if there be an inclination towards the religious life amongst their children, no scandal or sin may be the means of killing it. Make no mistake; no school nor college, not the greatest university or seminary will ever give anything to take the place of the education given and received in a Catholic home where religion is respected and the Church is loved. School and college can develop and strengthen what the home has originated; but they cannot originate what the home has not supplied.—*The Casket*.

Our Seminarians at Washington invite you to
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Popularizing the Annuity

EDITOR'S FOREWORD: In the February issue of THE LAMP, we gave a reprint from THE ACOLYTE of Father Leaver's First Article on "MODIFIED ANNUITIES." This Second One on the same subject appearing in The Acolyte for April, is also worthy of a place in THE LAMP. Since it contains much Latin which is not so familiar to the ordinary lay reader as to the Priests for whose edification, mainly, The Acolyte is printed, we are introducing in brackets an English translation, except where the Latin is obvious enough to be understood by the ordinary reader.

While strongly advocating the introducing into all

Annuity Contracts of something similar to "THE EMERGENCY CLAUSE" contained in our ROCK-OF-PETER ANNUITY BONDS, Father Leaver contends that instead of the Missionary Society or Religious Community suffering any serious loss by such introduction the Annuity would be POPULARIZED in consequence.

Although we can justly claim originality of invention for the "EMERGENCY CLAUSE" in our ROCK-OF-PETER CONTRACT, we have no desire to protect it by patent rights. On the contrary we would be glad to see other Missionary Societies follow the lead of the Union-That-Nothing-Be-Lost.

Since the publication of my last article which appeared under the caption, "Modified Annuity," I have received a surprising number of commentorial letters emanating mostly from the Reverend Clergy and without a single exception, every one concurred *ex animo*, on the views set forth in that article. These letters furnish irrefragible evidence that in some quarters, at least, pronounced dissent is manifested to the present adamantine forms of Annuity Contracts. My esteemed correspondents were intensely articulate in the expression of their minds.

My article on MODIFIED ANNUITIES was not intended to be informational. The aim was merely suggestive and to some extent appellatory. By the process of suggestion sometimes much can be accomplished. I conceived the Modified Annuity as a prospective benefit envisaging it as a future possibility. Standing expectant I still ardently indulge the hope that what is now only a desideration will within the next pentad become an actuality *ubique*. I essayed to show preindictatively how the number and size of Annuities would be grandly augmented by the insertion in the Contract of a redemptive clause legally capable, by rescissory action of liquidizing the annuity bond *pro beneficio largitoris in casu urgente*. *Nihil est perfectum*, (for the benefit of the giver in urgent need. Nothing is perfect.) Current annuities are good, but they can be made better, more permanently satisfying. To whom I am under obligation for the following quotation I cannot even vaguely surmise, but believing it to be *ad rem* I employ it: "We can never reach the last word in anything for when we think we have reached it we find that it is only a milestone on the path and that new and possible goals emerge from the fogs ahead." *Not until the privilege of withdrawal is conceded to the Annuitant will the Annuity be graciously accepted.* The word "until" implies recognized possibility. The plethora of missives sent to me is a proof that there exists a large waiting list of hopeful prospects *sollicite* (eagerly) anticipating the adoption of a more elastic form of Annuity Contract. The demands for a revised Annuity are becoming more and more audible. The insertion of the convertible stipulation constitutes a simpler method of creating desirability which will

prognosticate no future embarrassment either to the Annuitant or to the Society itself.

There seems to be little enhancement in the existing types—a *hiatus valde deflendus*. (a much-to-be-deplored hiatus.) Their marble-like rigidity is neither anonymous to those who have already regretfully invested nor stimulative to those contemplating commitments. The apothegm: *crede quod habes et habes* (believe that you have it and it is yours) is not reliable. The axiom: *caveat emptor*, serves better. Ignore it and after entanglement in the snares of dupery, your hope of repossession dies a death beyond resurrection. The inclusion of the EMERGENCY INDENTURE as I explained, would *nullo modo* (in no way) render the society subject to the federal and state laws by which banking institutions are so stringently circumscribed. As an example I made reference to a certain Society keeping the name *sub rosa* for obvious reasons. This Society, however, richly deserves an unstinted quantity of sincere praise for initiating precedent, knowing as it does, what the popular requirements are along these lines. With the EMERGENCY CLAUSE provided, the confiscatory element, the possibility of the evasive use of dilatory tactics and technical trickery become automatically eliminated, whereupon the Annuity becomes, *par excellence*, a coveted security.

Under such engaging inducements a benefaction once made would probably never be recalled. As enthusiasm is catching, the attractability of the amended instrument would rapidly swell the ranks of annuitants beyond the point of decimation. Rescindment would be the exception and the forced withdrawal would perhaps even then be only temporary. Thus the donor, appreciative to a superlative degree would *ab ovo usque ad mala* (from the beginning to the end) preserve an equitable mind and the donee by virtue of the multiplication of largesses would be increasingly benefited. The society's financial status would be more solidly established, profits pyramided and missionary conditions generally ameliorated. *Dimuendo* chants gurgled by disgruntled dupes purpurescent with rage would cease. Cephaletic pains superinduced by worry over frozen annuity securities would no longer exist. Both the clientele or personnel would be complacently happy.



BOOK NOTES

Our Spiritual Service to the Sick and Dying. By Rev. Edwin G. Kaiser, C.P.P.S. Benziger Bros., Barclay St., New York City. Price 20 cents; reductions to the clergy and religious.

This excellent little booklet affords complete instructions as to preparing for sickcalls, is a guide to following the priest in the administration of the Sacraments and, therefore, gives the entire rite of the ritual in English, with also numerous indulgenced prayers addressed to the special patrons of the sick. There are many attractive illustrations in sepia. We do not know of anything better to place in the hands of the invalid or the invalid's friends.

The Eucharistic Clock and the Canon of the Mass. Compiled and illustrated by Rev. Anthony Linneweber, O.F.M. Stiff paper cover. Single copies, 10c; special terms for quantity. The publisher is the Author, 133 Golden Gate Avenue, San Francisco, Cal.

The articles comprising this little book appeared in the **Ecclesiastical Review** in 1919 and 1924. As seen by the title, it describes the sun rise and the Holy Sacrifice of the Mass, as it passes from one part of the globe to the other. At any moment, therefore, of the day or night we may, by referring to the chart enclosed, see where the Holy Sacrifice is being offered and unite our intentions with the Celebrant. There, is also, very much that is of importance and interest in the explanation of the Canon. Teachers of our advanced parochial school classes and of our seminaries will find this very useful.

The Holy Hour. By Rev. C. E. Dowd. Publishers, E. M. Lohman, St. Paul, Min. 10 c. each; special terms in quantity. The Foreword tells us that the purpose of this small booklet is to put in the hands of our people a suitable set of prayers for Holy Hour.

Guide For the Roman Missal. With a Study Plan, Prepared by Reverend Cuthbert Goeb, O.S.B., St. John's Abbey, Collegeville, Minn. Publishers, E. M. Lohmann Co., St. Paul Minn.

This little paper manual affords an instruction and study plan for the use of the Missal with an explanation of

the color of the vestments, accompanied by a pious thought for every day in the year following the liturgical mind of the Church. A very attractive booklet

Handbook of Useful Information. Publishers, Our Sunday Visitor, Huntington, Indiana. The title describes the book; it is excellent for parish pamphlet racks. We do not see any price given, but should think it would sell for about 15c or 20c.

The Seven Dolours. Publishers, Catholic Truth Society, Abbey Street, Dublin, Ireland. These little "Passion Flowers" are culled at the foot of the Cross and consist of short sentence descriptions of the events set forth in the Rosary of the Seven Dolours. The illustrations are very attractive, much above the average. A very good little book to use when saying this Rosary.

Scuples. Words of Consolation. By Rev. Patrick J. Gearon, O.C.C., D.D., B.A. Publishers: B. Herder Book Co., St. Louis, Mo.

This book has had pre-eminent success in Great Britain and Australia and we feel confident that it will furnish a true balm for troubled souls here in America. Father Gearon clearly points out, not only the neurological but also the spiritual character of scruples, and furnishes the best methods in the eradication of this dread disease from the soul. Those unfortunate persons who are troubled by scruples suffer an unbloody martyrdom, and the purpose of this volume is to lift them from the slough of despond so that they may once more serve the Lord with joyful hearts.

Stepping Stones to Catholic Classics. A Collection of Prize-Winning Short Stories. Publishers: The Grimes Company, New York City.

This book is a collection of the best Catholic short stories written by authors in the United States, Canada, England, Ireland, Italy, Germany and China. They were chosen from thousands of stories submitted in a contest conducted by Catholic newspapers in the United States and Canada. These stories are forcefully told and each one has a distinct lesson.

The Ways of Courage. By Humphrey J. Desmond. Publishers: B. Herder, St. Louis, Mo.

This splendid book teaches us that in the battles of life we all must cultivate the fighting spirit, not against our fellow men, but against untoward conditions and circumstances. Only a hopeful attitude and a brave spirit can carry us cheerfully through the inevitable troubles in life. The happy man is the happy warrior. In every human heart there is latent courage, and a little effort will unlock this reserve of hope and strength.

Whisperings of the Caribbean. Rev. Joseph J. Williams. Publishers: Benziger Bros., New York. \$2.00. Illus.

The tempestuous and volcanic region of the Caribbean, at once a despair and attraction to roving travellers in search of adventure, is visualized in this attractively-got up book by a Jesuit missionary in a way that must appeal to all classes of readers. We get a glimpse of the buccaneers in the 16th century, and then vivid accounts of the earthquake zones of the Caribbean. The record of the pioneer Missions is well told.

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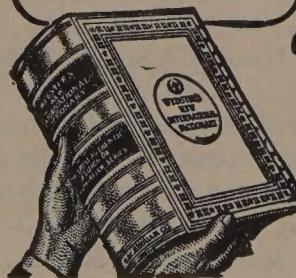
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OUR REQUIEM MASS LIST

The following is a list of Deceased Subscribers and Near Relatives whose deaths have been reported to us during the last month. The list is restricted to those who die within the subscription year. For them Collectively a Set of Thirty Masses will be said by a Foreign Missionary Priest. The number Thirty has been chosen because the custom of saying this number of Masses for the repose of a single soul is very ancient, being commonly known by the name of Gregorian Masses. Since these have proven so efficacious for the individual, a set of Thirty Masses said on thirty consecutive days must also prove efficacious, although the number of souls prayed for be many, for the power of the Holy Sacrifice is unlimited:

Venerable Sister Mary De Chantal Weitzel, Venerable Sister Mary Camillus Venne, Sarah J. Fitzgerald, Mildred Duggan, John Dunnigan, Philip Dunn, Mrs. Anna McKeon, Alice M. Duggan, Alice M. Carroll, William C. Harenberg, Fred L. Donovan, Catherine Devine, Dr. A. E. Bull, David W. Kyle, Alvah W. Doran, Mrs. Gabriel Wagner, James McIntyre, Elizabeth Eberst, Mrs. Mary Elizabeth Mallon, Mr. and Mrs. William Feeley, Mary Koertgen, Mathilda Wittl, Frances McDermott, John Cahill, Mrs. Eva Cameron, Mrs. M. M. Lahey, Albert Regan, Thomas Lamb, Mr. Davis, John T. Godfrey, Ellen Godfrey, Mrs. Walsh, Helen A. Dowling, Winifred Rowan, John Reardon, Vincent Lampe, James Barry, Mr. and Mrs. Wm. Feeley, Theresa A. Kenny, Peter Meyer, Joseph Lindenfelser, Mrs. Anna R. Briogel, Rev. Edmund J. Murphy, Margaret Parker, Patrick Gerald Griffin, Rev. Fr. Henry M. St. Simon, O.B.C., Mrs. J. Crowley, Mr. and Mrs. Chas. Deulger, Mr. and Mrs. Albert Croker, Mrs. K. M. Whitlock, Mr. Nicholas Ditzinger, Loretto O'Connell, J. W. Halpin, Mrs. Catherine Brennan, Mrs. Elizabeth De Canio, Mrs. Kathryn Whitlock, Lovett Clark, Peter Meyer, Frank Derzak, Mrs. Clara Maellering, Mrs. T. Morrissey, Louise Martin, Mrs. Mary E. McDonald, Thomas Campbell, Wm. A. Sullivan, John Walsh, Mrs. Susan T. Vigneux, Mr. Fred T. Vigneux, Mr. Kelly, Mary Sepulveda, James Thomas, Genevieve R. Hatcher, John Connelly, May Heit, John Podbielancik, James Byrne, Mrs. E. Phalon, Mrs. Margaret Doherty, Mrs. Anna Baker, Agnes Brenner, John O'Brien, Jeremiah Sullivan, Elizabeth Vidal, Mrs. Mary L. Donelan, Sr. M. Louise, O.S.B., Mrs. M. Teresa Shannon Bastien, Leopold Eidenberger, Lawrence Mergenthaler, Thomas Bowler, Mrs. F. X. Egloff, Eleanor C. Regan, Mr. Thomas Lamb, Norah Burke Dugan, Patrick G. Griffin, Goetz Bros., John McKenzie, Michael J. Shanley, Lewis Andres, Michael Stanikowski, Thomas C. Donovan, Rev. Francis B. Guigem, Timothy Coyne, Joseph Highburg, Francis Bishop, John Rutledge, Clodwig Hannig, Kathleen O'Connor Wyeth, Mrs. Margaret Brown, James C. Creighton, Mrs. Whitlock, Mrs. Mary Bresnahan, Margaret O'Shaughnessy, Julia F. O'Brien, Rev. Alvah W. Doran, Mrs. Elizabeth Jane Bowers, Miss Mary Lorden, Mrs. Thomas Murray.



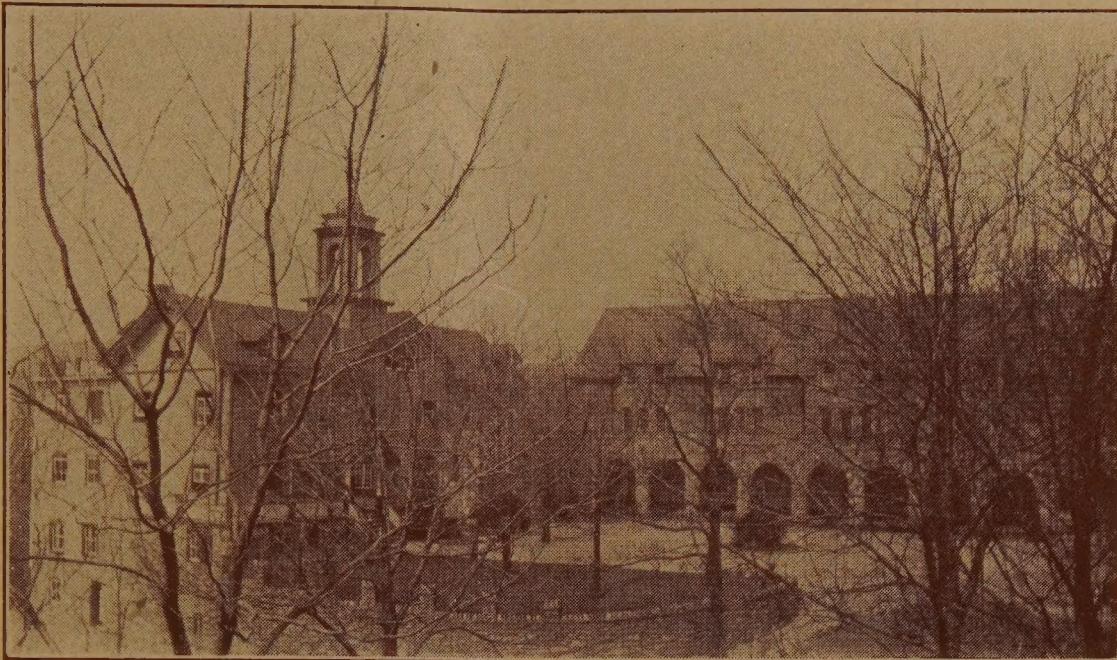
"May the Body of our Lord Jesus Christ keep thy soul unto life everlasting."

aries, are about the only ones who could and would accept such Masses.

IN MEMORY OF THE DEPARTED

These are they whose hearts were riven,
Sore with woe and anguish tried,
Who in prayer full oft had striven
With the God they glorified:
Now, their painful conflict o'er,
God has bid them weep no more.

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Vocation to the Religious Life

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Boys and Young Men aspiring to the Priesthood are invited to join the Society of the Atonement. St. John's Preparatory College, Graymoor, opens again in September. Accommodations are limited. Aspirants should make application at once in order to secure admission. Poverty is no obstacle. Somehow God will provide.

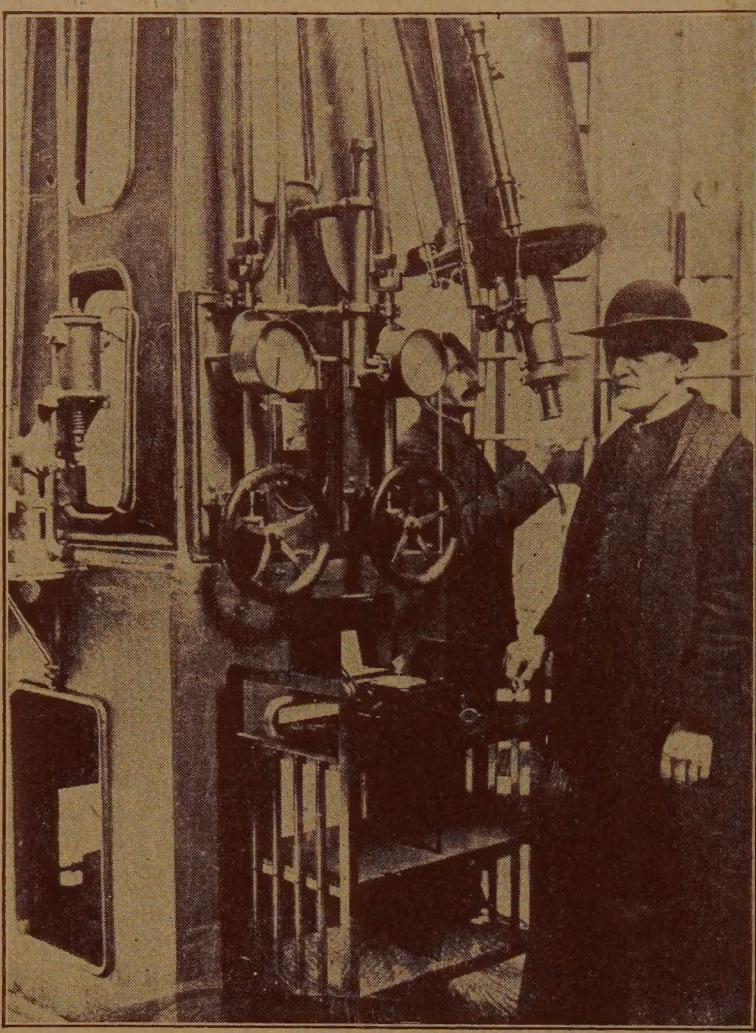
Address: V. Rev. Paul James Francis, S.A., Father General, Graymoor, Garrison, N. Y.

LAY BROTHER ASPIRANTS

As for Lay Brothers, we have two kinds at Graymoor. Those who take Simple Vows for life, and Tertiary Brothers, who take no vows and are at liberty to return to the world at any time. The latter wear a habit and live under rule, while at the monastery, just like the Lay Brothers under vows. The Tertiary Brothers usually are older men, who enter the Community beyond the age of forty. The Lay Brothers constitute a very important and happy part of our Religious Family and as Saint Francis said of Brother Juniper we would like to have a whole forest of them. Lay Brother aspirants may apply for admission to the Congregation of the Friars of the Atonement (Third Order Regular of St. Francis), at any time. Address as above.

VOLUNTEER FOR MISSIONARY SERVICE AS A SISTER OF THE ATONEMENT

Archbishops and Bishops are calling urgently for MORE Sisters of the Atonement to labor in their Dioceses. Who will recognize in this Call of the Chief Shepherds the Call of Jesus Christ Himself and respond to that Call as did Simon, Andrew, James and John and the Holy Women of the Gospel. Those who have ears to hear and the will to harken should write to Rev. Mother Lurana Mary Francis, S.A., Graymoor, Garrison, New York.



Father John Hagen, 82, Almost the Only American Among the 514 Citizens of the Papal State, With the Telescope Through Which He Has Scanned the Heavens Every Clear Night for 23 Years. He is the Director of the Vatican Astronomical Observatory and is One of the Oldest and Greatest Active Astronomers of the World. He Lives Very Much the Life of a Hermit.

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